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EXTRA.

THE MISSIONARY HERALD

Vol. XCIV

JUNE, 1898

Number 6 Extra



REV. J. D. EATON, D.D., Mexico.
REV. J. K. GREENE, D.D., Turkey.

MISS M. J. BARROWS, Japan.
REV. G. T. WASHBURN, D.D., India.

REV. I. M. CHANNON, Micronesia.
REV. MARK WILLIAMS, China.

BOSTON

Published Monthly by the American Board of Commissioners for Foreign Missions
Subscription, \$1.00. Address CHARLES E. SWETT, No. 1 Somerset Street, Boston, Mass.
[Entered at the Postoffice at Boston, Mass., as second-class matter.]

TO OUR CHURCHES AND CONGREGATIONS.

Dear Friends :

It is now over fifteen years since the American Board received the great sums left for Foreign Mission Work by the Otis and Swett legacies—sums aggregating, with accruing interest, over two million dollars. These gifts enabled the Board to inaugurate a Forward Movement covering these last eventful years, without being so entirely dependent upon the annual gifts of their growing constituency.

But as these legacies diminished, it was clear that, unless the contributions of our churches increased in a measure corresponding to their increase in membership and means, there would be grave peril to the work thus started. It is the failure to make this natural increase that now threatens our work in its most vital parts; for the churches in 1897 gave \$50,000 less than in 1881. You can see at once what causes our cry for help; for these legacies are now exhausted. Nothing but enlarged giving by our people can supply the need, and it would be treason to call for a retreat.

This added giving might come in the way of other legacies. It might come, in part, by the administration upon their own estates of some of our wise-hearted givers. This is being done in other lines, in building hospitals, erecting libraries, endowing schools, colleges, etc.; and we believe will be done for missions should the thought once come to those who can do it of the joy that would be theirs as they should see some Mission Field or Station or School, growing, as did the Cooper Institute, under the eyes of the giver, while the Lord lengthened his days.

The money needed might come in part through those persons who desire to place \$5,000, \$10,000, \$20,000, or smaller sums that they purpose leaving to this great work, in the hands of the Board now, on some agreed terms that provided them with an unswerving but moderate income during life.

But for most of us our part must lie in doing now by small personal contributions. If each of us thus gives, there will be no lack of money for carrying on in a healthful way this great humanitarian, enlightening, and saving work.

But what is done must be done quickly. Our missions cannot wait. They have been cut down for the past two or three years to the lowest possible point, and they must have help soon if they are to live and grow. Who will respond at once?

PEN SKETCHES OF SOME CHINESE WORKERS.

CHU KUANG K'UEI lives in Li Hu Chang. He was brought to Christ through a patient in the dispensary fifteen years ago. Mr. Chu is a most steadfast Christian. He was given 450 blows in open court last

A Deacon. year by a magistrate who hates Christianity, in connection with a law suit which was no affair of his except that he was a witness. But he stuck to his position, upheld the cause against all critics, and has kept the church together by his own influence ever since. Had he wilted, not a single one would have held out. The functions of our deacons here are totally different from those of deacons at home. Sometimes they assist in the Dispensary daily preaching; sometimes at the markets and fairs, of which there are always some. Often they are sent around to look up cases of trouble, to warn delinquents, and to settle difficulties of every sort.

Twenty-seven dollars supports such a man. Take a collection and add one to your list of deacons.

LIN YUN LUNG was for many years a Buddhist priest and begged the funds for a large temple in a village near his home. He was led by the dying

A Native Preacher. words of his father to accept Christianity, and was received into the church twelve years ago. He studied at Tung-cho, but according to his own account never learned anything, yet he took hold of the Christian life from the inside, at any rate, and has been the most useful of all our men in opening new places. He makes friends wherever he goes, and will keep an audience awake better than any other man in the whole station.

Let some church take a man like this for \$30, and have an assistant pastor in China.

A Traveling Evangelist. CHOU KUANG PI, formerly the keeper of a gambling den, was converted in manhood, then studied three years at Tung-cho. He is an enthusiastic preacher, who wins the attention and good feeling of heathen natives in a remarkable way, and a growing man.

Who will help evangelize China by taking such a man for a year at a cost of \$40?

CHON KUNG is a rough farmer, but is distinguished by the fact that at the age of fifty-eight he began to learn to read, and has mastered more Christian books than many who have been several years at

A Colporter. school—a feat which no one can understand without some acquaintance with the obstacles to be overcome. He has committed to memory long passages from many of the books. He is incessantly talking, whether men will hear or forbear; is not sensitive, but is determined that all shall know what a treasure he has found. He cannot be laughed down, talked down, or otherwise extinguished. He is furnished with the modest sum of \$13 a year for expenses, and has in reality no pay.

Are there not many among us who wish they could talk, but lack special gift in that direction, who would like to place in the hands of the American Board the funds to keep such men at it

THE ADMINISTRATION AND EXPENSES OF THE AMERICAN BOARD.

THE mode of work of the American Board may be summarized as follows:

Three Secretaries divide its duties of correspondence, two having the immediate charge and supervision of the twenty Missions of the Board, and one, the special duty of securing both the missionaries and the funds required for their support.

These funds are cared for by Mr. Frank H. Wiggin, the Treasurer. An Editorial Secretary prepares and edits the various publications. These five constitute a sort of cabinet, being in frequent consultation in regard to all matters pertaining to their mutual work. The publishing and purchasing agent is Mr. Charles E. Swett. There are two District Offices, one in New York, the other in Chicago.

Twelve gentlemen, six clergymen and six laymen, together with the President and Vice-President *ex officio*, constitute the Prudential Committee. This body of men give their time, divide themselves into sub-committees, and do a work whose breadth and variety can hardly be appreciated, super-
vising all the work.

Each of the Missions is an organized body and is required to hold meetings once a year. Their general organization, with Treasurers, Secretaries, reports, estimates for the action of the Prudential Committee, etc., need not be outlined here.

The Missions are charged not to over-run the appropriations finally made to them under any circumstances, great emergencies excepted, and then only by vote of the whole Mission. All other interests are equally safeguarded, and the remarkable results of this working plan show how efficient have been the workers at home and abroad who administer this great trust for the Master and his people.

THE EXPENSES OF THE AMERICAN BOARD.

Every one likes to know when giving money how much goes directly to the object and how much it costs to get it there. So prudent and economical is the administration of this great trust that of every ONE HUNDRED DOLLARS given the

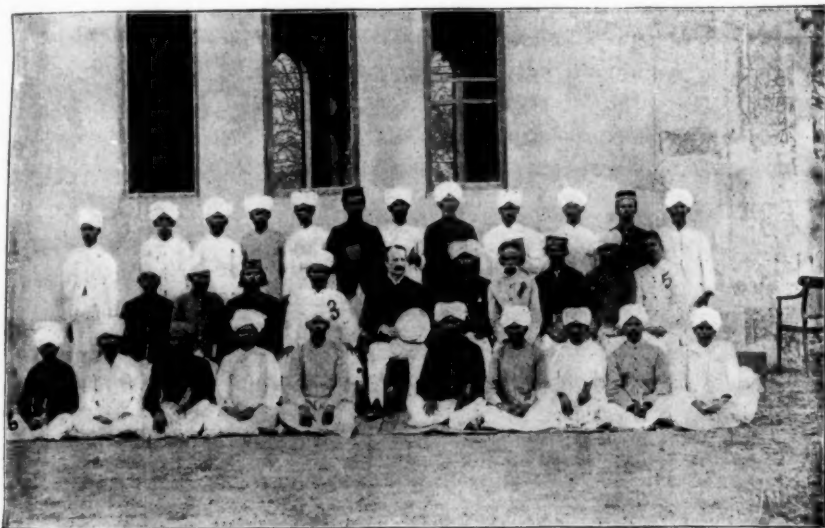
Amount used <i>directly</i> for the Missions is	\$92.46
For agencies in New York, Chicago, San Francisco, with expenses of missionaries and others in visiting churches, associations, etc. . .	\$2.23
For publications of all kinds, periodicals, reports, sketches, maps, tracts, etc.	1.44
For salaries of officers and clerks in the Secretarial and Treasury departments, postage, rent, and all other items coming under expenses of administration	3.87
Total amount used for Home Expenditures	7.54
	\$100.00

The expense would be but a trifle more if the amount to be administered were doubled, and ninety-five cents of every dollar given might go straight to the work. So send, if it be but a dollar, to F. H. Wiggin, Congregational House, Boston, and know now that ninety-two cents will go straight to the field.

A STATEMENT FROM REV. W. M. ZUMBRO OF MADURA.

WOULD that you could see the people among whom we live; become familiar with their superstitions, their gods, their temples reeking with filth; see their holy men, the dirtier the holier, cursing the poor starving people who do not give to their laziness; with the hope set before them of at last being born a cow, if they faithfully give to and serve the Brahmins.

Last year our mission received from the Board \$40,000. There are 23 native pastors, supported without any charge to this appropriation. There are 123 catechists, wholly or almost wholly supported from these funds. Then we have 16 evangelists, part of them supported by money raised here; 65 Bible women, paid wholly from the missionary appropriation; over 300 school teachers, whose support has to come largely from mission funds.



NATIVE LABORERS IN INDIA.

There are 443 villages in which there are Christians, and for some time the building of churches and schoolhouses in these villages must be a charge to us. All the buildings where our workers are trained and our schoolhouses and the houses of the missionaries are kept in repair from our \$40,000.

Besides these there are three large hospitals with many thousands of patients every year, with their staffs of workers and incidental expenses. The government gives a small sum for medicine.

And now add to this the salaries of TEN missionaries and their families, besides those of SIX single young men and women, and you see, in general terms, what this \$40,000 is doing.

Friends, let us rally to the support of work such as this.

AN OPEN LETTER TO EACH CONGREGATIONAL MINISTER.

Dear Brother: We, the Secretaries of the American Board, are your servants. Many times have we addressed you. Many times have you answered. Bear with us as once again in this public way we unfold to you our hearts.

Nothing will save the work of the American Board from a backward step but an advance along the line of our annual income of at least one-fourth.

Since 1881 our Congregational Churches have increased nearly fifty per cent, but in 1897 the churches gave about \$50,000 less than in 1881. We have had within fifteen years over two million dollars from the Otis and Swett legacies with which to start our Forward Movement and continue it until now, supplementing the gifts of the churches from this Reserve Fund. These legacies are now exhausted, and the hard times, with other patent causes, have lessened our contributions at this critical hour. What shall we do, what can we do but

ASK GOD AND TELL THE CHURCHES?

We appeal to you, the natural leaders of our churches and congregations, to unite with us in a concerted effort to raise at once the standard of our giving at least 25 per cent. The opposite page of this Missionary Herald Extra tells how one church is doing it. A method adapted to your circumstances and the present need will, without doubt, suggest itself to you.

Our part would naturally be to furnish you with all the information and helps possible. If you address Mr. Charles E. Swett, Congregational House, Boston, Mass., he will send you 100 numbers of this Extra, or 1,000 more or less of any particular page of it, or from 100 to 300 copies of the booklet so effectively used in Cambridge.

Our people only need to know the need and have an opportunity, and while one church may not be able to do all it would, another will do more than it expected, and so there will be no lack.

Brother in a common faith and fellowship, consult with those in your church who are men and women of hope and courage! Give your people a chance to give! Somebody will be the leader about whom your workers and givers will gather. Do not break the line, but let us all give together, and the \$100,000 needed will come, and the now imperilled work of Christ entrusted to us will be saved.

HOW ONE CHURCH DOES IT.

As part of a movement for informing the churches of the present condition of the actual field work of the American Board, the proper authorities resolved to give to the churches a message direct from the workers.

This message was contained in a little booklet of thirty odd pages, of which one or many will be sent you on request. Copies, with a letter, were sent to all the pastors and to the names of many thousands of members of our Congregational churches.

In the church referred to, the pastor, the Missionary Committee, and others, received this little booklet with its accompanying letter. After some conference it was decided that the work of the American Board was in real peril; that we must do our part, and that the only way to do it was to give the church and congregation in some manner the facts, and the opportunity to give aid.

A circular letter was at once prepared, a copy of which is given below. This letter was signed by all the members of the Missionary Committee and indorsed by the pastor. It was then mailed, with a copy of the booklet, to every family in the church and congregation.

The result was at once apparent; money began to come in in sums that varied very much in amount, but not in the spirit in which they were given. The Missionary Committee expect the sum asked for to be exceeded, and plan further:—

- 1st. To have the subject referred to later on the church calendar.
- 2d. To place this booklet or the *Missionary Herald Extra* in the pews.
- 3d. Before June ends to have a missionary prayer and thanksgiving service on Sabbath evening.

The circular mailed read as follows:—

CAMBRIDGE, MASS., May, 1898.

To the Church and Congregation of the First Church, Cambridge.

DEAR FRIENDS:

In view of the pressing needs of the American Board as set forth in the inclosed booklet, the Missionary Committee appointed by the church believe that our church and congregation wish to share in lifting this burden, and we submit the following:—

- 1st. It is thought that \$500 is the amount we should contribute.
- 2d. Any sum, large or small, may be paid at the convenience of the donor before July 1.
- 3d. The contribution should be placed in the inclosed envelope and handed or mailed to a member of the committee or to the pastor.
- 4th. The amount will be given to our church treasurer, and by him sent to the treasurer of the Board as a special gift.

This ancient church stands pre-eminently for missions.

Here is another opportunity for every one, old and young, to uphold its banner.

Signed by the MISSIONARY COMMITTEE.

I heartily indorse this movement of the Missionary Committee, and trust there will be a ready response from all.

Signed by the PASTOR.

Send for 100 or 500 of that Booklet, and give every one an opportunity to see it and to give.

Address CHARLES E. SWETT,
Congregational House, Boston, Mass.

OUR WORKERS IN TURKEY.

THE following are representative cases of the situation in Turkey, as reported by Rev. C. S. Sanders of Aintab:—

Third Church of Aintab.

This is the only church in Aintab now on our list as needing help. We have in the past year aided the First Church a good deal, but probably will not have to do so again. We have no preacher definitely engaged yet for the coming year. The work will probably be done by a young man, a son of one of the old Protestants of Marash, who himself often goes out to preach. This young man was educated in the Central Turkey College, and later in the Theological Seminary at Marash, and later still was called to the church at Biredjik on the Euphrates, where he spent a very happy and very useful three years, during which time he was married.

His work there, however, ended very sadly, for in the dark days before the great massacre began he was arrested for having in his possession some political papers, and, as was alleged, for translating them for distribution among the people. He was in prison when the massacre took place and thus his life was saved. The general amnesty of last winter made him a free man, and now he will probably be in this church. We have to help this church more than in the days before the massacre, and this man should have about 2,500 piastres — \$110.

[Who will see that he has this \$110 this year?]

THIS is the place that sustained such a fearful massacre on the 1st of June, 1896. Our little church suffered far more in proportion than either the Gregorian or the Catholic communities, for they saved their lives by turning Moslems, and for six or more months they were outwardly of the Mohammedan faith. When they came back again we sent them a preacher from Aintab, who has been there ever since and in all probability will continue the coming year. He is a native of Aintab and has seen considerable service as preacher, doing extremely well in some places and not so well in others. In Biredjek he is doing very well.

The Gregorians and Protestants work together here very harmoniously. One preacher preaches twice each Sabbath in the Gregorian Church, and at noon all come over to our church. These services are not real preaching services, however, the afternoon service in the Gregorian Church being much like a Bible class in the midst of the regular vesper service. This preacher is not uneducated, but has not had by any means the equivalent of a full college course. So broken are these people that this year we shall have to give the preacher more than used to fall to our share. On the estimate the amount put down is \$132.

In the midst of scenes like this are many native workers. The modest sums asked for their support vary from \$79 to \$132, averaging about \$100.

Are there not men and churches that will see that they have it?

SPECIAL GIFTS.

THE American Board has a four-page circular naming special objects to individuals, churches, Sunday schools, and young people's societies. It is well worth your reading. In it are set forth in a clear way the fact that at once the secretaries would be glad to see individuals, churches, or any groups of individuals supporting the objects named below:

One hundred and fifty students in various schools and colleges, at an expense of from \$25 to \$50 each.

Two hundred and fifty village schools, with endless possibilities, at a cost of from \$30 to \$50 each.

One hundred and fifty native pastors, the key to the whole future work, at salaries varying from \$40 to \$180, according to location.

One hundred and fifty catechists, the coming native preachers, who are in the field coöperating with other workers, at a cost of \$35 to \$60 each.



NATIVE PREACHERS IN TURKEY.

This work, all under the supervision of the missionaries, whom the natives trust and follow as they will not one another, stands before all our people, and prays that some man or woman, or church or congregation, or Sunday school or Endeavor Society, will come into direct supporting relation.

You can have your catechist, your colporter, your native pastor, your Bible reader, your village school, your missionary — indeed, your station. The special objects named above would, if taken at once, relieve all the work, and seven hundred persons or churches, adding but \$20 to \$200 to what they are now doing, would provide for all this special work now awaiting your individual or church acceptance.

Send for this circular to Rev. E. E. Strong, Congregational House, Boston.

A WORD WITH OUR YOUNG PEOPLE.

You are millions strong, and in your hands lies the work of the future. In all matters of business and training the natural way is for the strength, the alertness, the hopefulness of the young to be coupled with the experience and wisdom of their elders in mutual helpfulness.

This generation has seen the greatest uprising of young life on right lines known to the centuries. The answer to the appeal of those not far beyond you in years, or of your own natural leaders, has been the beginnings of a movement heretofore unknown to history.

Allow us, as appointed to the work of caring for the Foreign Mission field, to rally you about a few practical thoughts.

I. Resolve to be represented either individually or in groups, as classes, Endeavorers, etc., by some person on the Mission Field. Begin with a Bible Reader, or some other native helper. Save for it, plan for it, work for it. In this way "go" and "teach."

II. Plan to give systematically, just as you eat, sleep, work.

III. As deliberately as a man or woman set themselves apart for the work of ministering or teaching, set your mind on doing, according to the measure of your ability, and expect, as your income grows and your life work is entered upon, to rise from supporting a Bible Reader at \$12 per annum, to where you will stand, as a supporter, behind a School, a Missionary, a Station.

The churches of the world now give \$12,500,000, or about that, annually to the Foreign Mission work. Your generation, moving with the impetus on you now, will easily pass to \$50,000,000, and if we rise to the level of the only distinctively Missionary Church of our times, the Moravian, it will soon be \$200,000,000.

There is, as you know, no denominational rivalry in these harvest fields. The work is assigned and divided, as well as unified, by a comity that must increase everywhere. Japan, China, Africa, India, are in the travail that precedes and makes possible Christian civilization.

We hope that individually, as well as in and by your varied Organizations and Fellowship Societies, you will take measures looking toward getting into closer personal relations with some person or field; begin to provide yourselves with circulating mission libraries; and read, as you do the news and politics of the day, the story of the fields where the Lord is making, through Mission workers, the world's future.

Please fill this blank, cut it out and send to MR. CHARLES E. SWETT, CONGREGATIONAL HOUSE, BOSTON, MASS. We will send to you, and to those names you furnish, what will interest you. Give us the names of (1) Your Church and Pastor. (2) Your Sunday School Superintendent. (3) The President of your Christian Endeavor Society, its Missionary Committee, and most active workers.

Name.	Street and No.	Post-office.	State.
1)			
2)			
3)			

[OVER.]

In every department of church work there are those who are its salt and light and life. To them, either on account of official position or because of their age, experience, special gifts and aptitudes, **Why We Seek These Names.** the church and congregation look for leadership, and about them they will rally.

These leaders you know, but we do not and can not, but by your favor. Your pastor is quite likely burdened and over-burdened; your missionary committee at its wits' end for something to awaken and help on a living interest. With these names we can help make your work easy and your burden light by sending you information and some story fresh from the missionaries now in the field, or by putting you in touch with our returned and retired missionaries, or by such suggestions as grow out of our experience.

SEND IN THE NAMES, PLEASE, AND LET US SEE WHAT WE CAN DO TOGETHER BY SCATTERING THIS BOOKLET AND MISSIONARY HERALD EXTRA.

Please send us also the names of members of your Church Missionary Committee and the names of persons specially interested in God's work abroad.

[illegible]

A MISSIONARY committee chosen by the church is an admirable channel for doing all that can be done in any congregation for our Foreign Work.

A Missionary Committee. This committee moves with the pastor, has the right of way, and is responsible to those who elect them. They can plan for speakers, furnish you with fresh information, arrange with the pastor for all collections, with the Sunday school for their share in the work, with the Young People's Societies for their coöperation, with the men, *who at present are like sheep without a shepherd*, for help which they will gladly give, etc., etc.

INDEED, THEY CAN UNIFY ALL THE WORK IN A CHURCH ON MISSIONS and make what is now, perhaps, in some sense a burden, a delight, and what is today a comparative failure, a glorious success.

An Offer. If you desire one hundred or more copies of *any particular page* of this *Extra* for use in taking a *collection*, write to Charles E. Swett, Congregational House, Boston, Mass., and he will mail you *that special page*.

TWO NATIVE EVANGELISTS IN AFRICA—TOM AND UMJADU.

TOM was born a heathen, and was a young man before he heard the Good News. While a heathen he worked five years for white men, having charge of a country store near a kraal, his last employer declaring **Tom.** him the most trustworthy native he had ever met. He has now a wife and four children, but in order to carry on a work eighteen miles from the station he cheerfully consented to go alone to this heathen outpost, and has shown great faithfulness, wisdom, and tact in carrying on the work.

He has daily morning prayers with all the people who will come together; a class on Monday, one member of which has found the Saviour. He holds weekly prayer meetings at the kraals, a Thursday afternoon meeting at the station, and on Sunday an early morning meeting with a preaching service later. In the afternoon he visits one of the six kraals, and closes the day with a meeting for prayer at the station.

He makes his own garden, looking after the fruit trees and shrubs already planted. Just now he is having brick made for the school building and a house for himself, and is seeing that the grass is cut for thatching a house nearly completed for the missionary. He feels he can do his best work for the Lord as he comes in close contact with men when they are working together. His wife is possessed of a lovely Christian character and missionary spirit. She has very interesting meetings with the women each week.

Umjadu was also born a heathen and not converted until a young man. As a boy he attended school at a mission station, and when quite young was put in charge of a store owned by a very irreligious white man. **Umjadu.** He was led by a native preacher to see his need of Christ, and so to find him.

One proof he gave that the change wrought was by the Holy Spirit was the giving up of all intoxicating drinks and refusing the "tips" which his white employer often gave him. One Sunday this man and a friend were in the store, and as a way of passing an idle hour attempted "to make the nigger" drink, even using threats. But neither persuasions, ridicule, nor threats availed, and by God's grace Umjadu stood firm.

He gave up his business as a plasterer to accept a salary of little more than half what he was earning. He has been of great assistance to the missionaries in laying bricks, building chimneys, and plastering walls, and is a most genial man and an excellent preacher.

When the work was first started he was holding services on one of the near-by farms. The man threatened to horsewhip him; he would not have a "nigger wearing a watch chain coming around his place and preaching to his boys." But now this man has asked the missionaries to allow Umjadu to reside on one of his farms, with free permission to teach and preach as much as he wishes.

These men receive \$180 a year for their services. What church or individual will take such a worker?

A TYPICAL CASE—FIVE SCHOOLS.

REV. DR. WASHBURN, of the Pasumalai Institute, on returning to Madura wrote as follows :—

In coming back I am impressed with the amount of valuable service the school and college are rendering. On landing in Madras we were met by old students, and all along the 350 miles of country, teeming with population, between Madras and Madura, there is not a mission which has not in its service men educated by us.

Beside the Hindus educated in our institution, not far from one hundred Christian men of some college grade have gone out since 1881, and it is a most interesting fact that nearly every one of them has gone, not into government or secular work, but into mission work.

As a school and college we are certainly making our mark far and wide on the evangelization of the country. We have pre-empted a large sphere of influence of a valuable kind, and there is no reason why we should not continue to be more and more useful, except the question of means to carry on our work.

Let me show you what our danger has been and is. Our schools, primary, grammar, normal and high, are links in a chain, with the college crowning all.

To disband one is to break a link which makes the rest useless
The Danger. for the financial purpose which is in my mind, viz., the yearly grants of the government. Our danger is the loss of these grants and all that is therein implied.

The Board furnishes us for all these five schools, primary, grammar, high, normal and college, about \$1,600 a year, or considerably less than one-third of the total expenditure.

The annual government grant, now ours in answer to continued efforts for a series of years, is 4,500 rupees, or nearly the amount the Board appropriates. These grants are made on many conditions, rigidly enforced by a thorough annual inspection following regular quarterly reports.

We have been in such straits that it has seemed as if we must give up some department, but we cannot give up a school; and so closely have we cut down that we cannot give up even a class or teacher without forfeiting our grant to that chain of schools. So serious is the situation and so unwilling are we to lose this valuable government aid, that one of us for the year past has given up a third of the salary due, and so the school has been kept up to the regulations and the grant saved. It is doubtful if we can keep the government help in this way year after year, but, unless we do, the income from our pupils, now 4,000 rupees, will fall off, as the students will seek a school where a fixed number of teachers and classes makes the grade such as the government will support.

We have had, in various ways besides, to raise 2,500 to 3,000 rupees outside of these sources. What can we do if by a cut on your \$1,600 we lose the government grant and a part of our pupils?

Is there no man or group of men, no church or group of churches, who will save this work? What an opportunity!

A LETTER JUST RECEIVED.

DEAR DR. BARTON:—

A few days ago I ascertained from the March balance sheet that for the three months of this year I have spent directly on the work in hand 230 more rupees (\$73) than I have received from all sources. This means that I will have to reduce the work as it now stands by about seventy rupees per month, a sum about equal to the salary of seven men.

Can this be effected without great loss to the work? Impossible! I have two large schools of Hindu boys, the net cost of which is about thirty-five rupees per month. As I consider these the least valuable work in the station, I can say to them, "You may have the use of the buildings if we can teach the Bible daily to you," and then call upon the catechists to teach the lesson and so save the seventy rupees. But I fully realize that it will be at the risk of destroying the schools.

Next we turn to the boarding school. This work, while more expensive, is counted most important, and no missionary gives up his boarding school work except as a last resort. We can, after continuing it for the number of months prescribed by Government as the minimum for which grants will be given, close them and send the children home, and so, possibly, save fifty rupees, or about \$16.

The only place left for reduction now is the work of the catechists. Already every man, with two exceptions, has from three to five congregations to look after, at distances varying from two to twelve miles from each other.

In our itineracy the latter part of March, from one village the members of six families gave us their names and joined our congregations as adherents; in another two families did the same; in a third, one family, and in a fourth village six other families expressed their willingness to join us, but wanted a few days in which to consult with their relatives in another village, who were already Christians.

Thus *four* new villages were opened, but instead of being able to send a single man for the whole lot, I must add them to the already overcrowded lists of the present force, and not only this, but the present force must be at least reduced by two men. It does not require even a slight knowledge of missions to understand what the reductions here outlined mean to the work.

These reductions are not merely possibilities—a thing that *may* come. They must and will come just as soon as I can carry them out. With three years, one after another, like the last three, every possible source of income has been drained, every possible shift made, and there is nothing left but to bring the work down to the limits of the funds received.

Yours sincerely,

C. S. VAUGHAN.

Brethren of the Congregational churches! shall we not help such work as this?

Shall these noble workers see their schools crippled or the Government grant withdrawn for the lack of a few dollars?

LIGHT AHEAD—A CALL—FACTS AND FIGURES.

"A TOUCH of nature makes the whole world kin." Armenia was practically unknown to us till the story of her woes stirred the heart of the whole world and made the dwellers in all her mountains and valleys our brethren.

India was but a part of the great British Empire to our general thinking, but when the famine and plague in that far-away land were brought home to us there was no rest till our pent-up feelings had freighted vessels with corn, and the telegraph had carried our compassion and our money.

To Christian hearts the appeal of the world in its needs and darkness is a ceaseless cry, and to the church the field is the world. We, therefore, make no apology for showing you how easily, if all will bear a part, we can do the work that in the providence of God has been already allotted to us in the foreign field.

In 1881 Congregationalists had 3,855 churches and **Light Ahead.** 385,685 members; in 1897 these churches had increased to 5,614 and the membership was 625,864—the churches increasing by nearly *one-half*; the membership by nearly *two-thirds*.

This is light ahead, for we have only to be as interested in foreign missions in 1898 as in 1881, and the contributions would be over one million dollars. That we are profoundly stirred, and that by the Spirit of God, the Woman's Mission work and the Student Volunteer movement plainly show. The Lord of the mission field is ahead. He ever goeth before. Ask of him, ask of the people. The churches and congregations need only to know the field, the work, and the workers, and there will be no lack.

The field now beckons to us by the hands of 543 missionaries **A Call.** as against 430 in 1881. We hear today the call of 2,956 native pastors, teachers, and Christian assistants; in 1881 there were but 1,717 to cry aloud.

The native churches numbered then 272, with 18,446 members; in 1897 there were 470, with 44,606 communicants, while the 733 out-stations had increased to 1,126, and the 33,350 pupils in mission schools to 54,615.

What hath God wrought? And yet in 1897 we gave for this greatly enlarged work \$50,000 less than in 1881. Surely the people do not know, or this would not be, for we are 600,000 strong today.

We surely can give more than six times the amount raised on the field itself, which last year was \$113,039. We gave out of our abundance \$642,781. Can we not now raise at least \$100,000 more by Special efforts, and then keep to that level and so save the work now started?

And let all the people say Amen.

We will mail you any number of copies of this *Missionary Herald Extra* that can be used in your church, and also any number of booklets, containing news from the workers in the fields.

Scatter them in your churches this year.

THE MISSIONARY HERALD.

VOL. XCIV.—JULY, 1898.—No. VII.

OUR subscribers and many other people besides have doubtless been somewhat surprised at receiving in June a *Missionary Herald Extra*. Extras abound in war times, but it is not usual for missionary magazines
An Extra. to issue them. Yet we have to tell of a war quite as sharp and critical as any ever seen upon earth, in connection with which many new victories and some reverses are to be recorded. But chiefly because in this war reinforcements of men and supplies are greatly needed has such a publication seemed timely. A good friend, whose interest in missions is intense and unflagging, contributed largely in time and thought to the carrying out of a plan which it was believed might be helpful just now in presenting to a large constituency the nature and needs of our foreign missionary work. We hope the statements made in our *Extra* will be widely circulated.

THE May number of *The Word and the Work*, of Bangor, prints an interesting list of missionaries who have gone from the State of Maine under the American Board to labor in various parts of the earth. The
Missionaries from Maine. roll, beginning, in order of appointment, with Samuel Newell in 1812 and ending with E. S. Ellis in 1894, contains seventy-seven names, and the writer of the paper, a well-known Corporate Member of the Board in Bangor, may well say "it is a list of which the Congregationalists of Maine may well feel proud."

It ought to be already understood, yet it may be well here to repeat the fact, in view of many utterances of the public press, that the American Board does not meddle in political matters and that at the present
What is Wanted. time it takes no part in discussions relating to territorial acquisitions by the United States in any part of the world. When our missionaries in a foreign land are denied the rights which other American citizens enjoy, the intervention of our government is sometimes sought, but on principle our Board avoids seeking aid of the State in the prosecution of the missionary work. In view of the forcible intervention of Spain in the Caroline Islands, ten years ago, putting a stop to Christian efforts of our missionaries who were there years before the Spaniards arrived, we deem it right to ask that whenever the status of those islands is determined, ample guarantee shall be required of whatever Power shall hold sovereignty that perfect religious toleration shall be enjoyed by the islanders. As to what nation shall hold that sovereignty we have nothing whatever to say.

THIS number contains an unusual amount of matter from Micronesia, inasmuch as the annual mail from that island world has so recently arrived.

From Micronesia. In the Young People's Department, as well as among the "Letters from the Missions," will be found interesting items from the Caroline group. On account of the space thus occupied, we are obliged to put over Mr. Walkup's account of the Gilbert Islands till our next issue.

The Deputation in China. SINCE our last number was issued only brief letters have been received from members of the Deputation in China. After reaching Tientsin and visiting Peking, the deputation went southward along the Grand Canal, visiting Pang Chuang and Lin Ching. President Eaton was obliged to return early to the United States, and later on Colonel Hopkins was obliged to leave Secretary Smith to come home. Dr. Smith, after some further visiting in North China, will return by way of the Sandwich Islands, and may be expected at the Missionary Rooms in the latter part of July.

The Spanish Mission. THE hold which the mission in Spain has secured, both upon the students in its principal school and upon the people in general, is strikingly shown by the fact reported by Mr. Gulick that on the day when it became apparent that it was expedient to remove the mission from San Sebastian to Biarritz in France, there was not the slightest perturbation or hesitancy on the part of the students at the sudden movement, and not one of the parents of these Spanish girls desired to recall his daughter from the care of the mission or to prevent her from continuing in the institution, though it was removed into France. Mr. Gulick expresses great gratitude for the mercies accompanying their removal, especially in the finding of a suitable and commodious house at Biarritz for the fifty souls connected with the institute, at a very reasonable rental. The school, transferred on Saturday, April 25, had its usual holiday on Monday and commenced work at Biarritz on Tuesday. Reports received from the native evangelists at various points in Spain show that they are quietly pursuing their work without molestation.

Rev. Allen Hazen, D. D. DEATH has taken from earth Dr. Allen Hazen, long a missionary of the American Board in India, who of late years has been residing in the United States. Dr. Hazen was born in Hartford, Vt., November 30, 1822. After graduating at Dartmouth College in 1842, and Andover Seminary in 1845, he joined the Marathi Mission of the American Board in 1847, laboring at Ahmednagar, Sirur, and Bombay. The health of Mrs. Hazen rendering return to the United States necessary, he left the mission field in 1872 and subsequently served several churches in New England, always retaining a deep love for the work in India. So strong was this love that in 1891 he visited India with his daughter, and for two or three years labored in his old field at his own charges, greatly to the gratification both of the mission and those to whom he had preached in the early days. On returning to the United States, in 1894, he made his home with his son, General Hazen, at Washington, D. C., where he died May 12, greatly beloved and honored. A daughter of Dr. Hazen is the wife of Rev. L. S. Gates, of the Marathi Mission, now stationed at Sholapur, India.

Financial. WHEN it is remembered that we need \$54,000 on the average each month, the following figures will show why we feel that it is a critical time for the work of the Board.

The regular donations

From the churches and individuals for the month of May amounted to	\$31,334.20
The legacies amounted to	14,012.32
Total for May	\$45,346.52
For nine months of the fiscal year the regular donations have amounted to	\$283,355.21
The legacies have amounted to	127,750.18
Total for nine months	\$411,105.39

Aside from the above, there was received for the debt in May, \$260; and within the nine months, \$23,793.98, leaving a balance of about \$22,000 on the debt account. The receipts for special objects in May amounted to \$2,845.35; and for the nine months, \$20,414.33. These sums of money are sent to the field as requested by the donors and do not pertain to the regular appropriations.

The fiscal year of the Board closes August 31. It is imperative that these closing three months of the year be times of earnest rally.

There is need of at least \$70,000 each month in order to meet the estimated expenses of the Board for the year.

We hope that our leaflet "A Message to the Lord's People" will be distributed in all our churches. As a leading pastor has written us: "It will kindle a spirit of benevolence. By faith in God, and earnest, honest effort we must bridge over these trying days."

A Missionary Service. REV. W. W. SLEEPER, of Beloit, Wis., formerly connected with the mission of the American Board in European Turkey, has prepared an eight-page program for a "Missionary Service" relating to Bulgaria. Three hymns are printed in full, with tunes based on Bulgarian melodies, and accompanying the program is a supplementary sheet containing interesting and valuable information concerning Bulgaria, its geography, history, its people and mission work among them. This sheet is printed in such a form that sections of it can be distributed to those who may take part in the service. Under skillful leadership and with coöperation on the part of the people, a most interesting missionary service can be secured by the use of this program. Copies may be obtained freely on application to Rev. A. N. Hitchcock, District Secretary, 153 Lasalle Street, Chicago, Ill.

The Japanese and the Doshisha. IN view of the vigorous and wellnigh unanimous condemnation by the churches and the whole public press of Japan of the action of the trustees of the Doshisha in changing the basis of that Institution, it is not right to blame the Japanese people as a body for a fault which is chargeable to only a few. The Christians of America are not condemning the action of the trustees more strongly than are the Christians of Japan, and the secular press in that empire speaks with no uncertain sound in deploring the failure of the trustees to keep faith with the founders of the Institution. The Prudential Committee of the American Board has already taken action calling upon the trustees to restore the Institution to its original basis, or else to return the funds which were entrusted to them for the purpose of maintaining a Christian university.

Is there a lesson for us in America to be drawn from the successes of our brethren of the Church Missionary Society of England, in securing the support of particular missionaries by individuals, or by churches or groups of churches? That society can report that the entire body of its reinforcements within the past two years, as well as others already in the field, have been adopted, "and (as to their personal allowance) supported by the special contributions of individuals or associations, friends at home and in the colonies." The society, therefore, can say that within these two years the number of "Our Own Missionaries," a term used to designate those specially supported, has risen from 146 to 317. Would that the American Board had 317 missionaries specially supported by individuals or by particular churches!

EUROPE'S scramble for Africa, about which so much was said a few years since, is well matched by her present scramble for China. The war with Japan, three years ago, revealed to the world the fact of China's weakness, and that she was in a condition that might well lead the eagles to gather together. And they have not been slow to do this. Russia, France, Germany, and Great Britain have each claimed a share, and are pushing their operations very effectively. On May 13 an English syndicate secured from the foreign office at Peking a contract for the building of a railway connecting Nanking, Shanghai, and Ningpo, and later on, May 21, the Russians secured an authorization for a railroad to reach Tai-yuen-fu in the province of Shansi, while the French and Belgian ministers are seeking authorization for a line to connect Peking with the Yangtsze River. These movements in the interest of commerce foreshadow an immense change in the condition of China; and inasmuch as these railroads will pass through a densely populated region, rich in natural products, the nations of Europe will be swift to avail themselves of these commercial opportunities. In the meantime there are manifold signs that the power of the government on the people is waning. A letter published in the *London Times* from a correspondent who is spoken of as exceptionally well informed, says that "everywhere the conditions appear ripe for a rebellion; the country is honeycombed with secret societies, with anti-dynastic objects; piracy and highway robbery are rampant through many provinces. The government acknowledges that it is helpless and powerless, unable to maintain order within the empire, unable to resist a force of even five hundred foreign sailors, or to refuse any demand any foreign power may see fit to impose." Christians must keep in mind the fact that these ills of China will not be remedied by the opening of lines of commerce or by any internal reformations. She needs regeneration through the gospel of Jesus Christ. Dr. Griffith John, who understands the Chinese, has well said: "I have never known a heathen Chinaman in whose word I could place the least confidence. China cannot rise to true greatness without a complete change in the religious life of the nation. I believe in the advancement of commerce; I believe in saturating the Chinese mind with a knowledge of the arts and sciences; I believe in introducing into China railways, telegraphs, and all our mechanical inventions; but I believe also that China can never truly rise without Christ."

WE are glad to commend, as we have heretofore done, to the confidence of all philanthropists the work of the National Armenian Relief Committee, of which Brown Brothers & Co., 59 Wall Street, New York, are the treasurers, and Rev. George P. Knapp, now at Barre, Mass., is the secretary. This committee is especially devoting its attention to efforts to secure funds in behalf of the orphans of Turkey, and it has aided most efficiently in this good work. These orphans must be cared for, to some extent, till they are older and more capable of self-support, and it would be pitiful if, after having rescued them, they were now allowed to suffer.

THE Paris *Société des Missions Évangéliques* sends forth with a shout of joy the announcement that it has for the fourth time closed its financial year without a deficit. This is the more a reason for gratitude because its expenses have been greatly increased by the new mission to Madagascar. Over 168,000 francs were appropriated in 1897 to this mission alone. It is estimated that its annual cost will be in future at least 350,000 francs. So that for all the work of the Society it appears that by the opening of the twentieth century its receipts should reach a million francs. This sum seems to the directors enormous, for the total receipts of last year were only 738,570 francs. However, they gather courage from the very stress of need and are sure there is a latent ability in their churches which only lacks development. The *Journal des Missions* gives as an illustration of what may be done the story of one of their churches, which in 1892 gave 1,944 francs, but in 1897 rose to 7,400 francs. "Whence comes this advance?" asks the *Journal*. "From this: that the church has had at its head pastors who were friends of missions? Yes, without doubt. From this, that God has touched hearts? Again, yes. But God can give us such pastors in even greater numbers. He can touch and open hearts so that men shall rise and put their hands to the holy work. . . . The one condition is that the churches accept with all their consequences the new proportions which God has given to the work of missions. These proportions many churches and many Christians have as yet neither comprehended nor accepted. The part which they give to missions in their engagements and their expenses is without any proportion to the work *par excellence* of the church, the conquest of the world, and the establishment of the kingdom of Christ. May the hand of God touch hearts! But is it not our prayer which inclines that hand of God? Let us 'ask and receive, that our joy may be full.'"

A LADY missionary in Japan sent home a photograph of the school building in which she taught. It was a very cheap building, and whenever it rained heavily yards of the mud walls fell off, and the place was most uncomfortable, especially in the winter. But when the photograph was taken it was covered with luxuriant vines and had an attractive appearance. When the picture reached America a lady who saw it exclaimed, "Hereafter I shall give no more money to support such luxury." If she could have lived in that building a few weeks she would have known that nothing of luxury and little of comfort could be had there.

Not
Luxurious.

THE treasurer of the American Board has received a letter from China inclosing a contribution of twenty taels, about \$14, for the general work of the American Board, from the first church of Peking. The following was the direction on the envelope: "Submitted to superiors. American Congregational United Society. Rise and read. From China, Peking, inside the city sent." We have been furnished with a close translation of the letter:—

"RESPECTFULLY GREETING:

"All the brethren of the American Congregational United Society: the grace, protection, and peace of the Lord be yours. We, though each in our own abiding place very far apart, yet, because our heart-purposes are in accord and we depend on one Lord, feel as if not far away; also because the Way of the Cross has made us all one, with no distinction of East and West. We have never yet had a word of conversation nor a look in the face; but because of the Way of the Cross, all you brethren, without ceasing, pray for us, spend your heart-energy, and year by year send much money to help China in the great matter of saving men from sin, so that we can fully see your love like waves rolling even to China. Assuredly, so strange a report has never been, even from the ancient time. We know for certain that it is for Jesus' sake that all you brethren do thus. As we look at it, your faith in the Lord has excellent testimony, in that we have for so long been receiving the love and virtue of the united society, without any way of reaching out (i. e., expressing) our thankful feelings. We have accordingly determined to take twenty taels of contribution money and send to the treasury of the united society, to be used according to the convenience of the united society, as showing to some extent our gratitude.

"Hoping and praying that the reception may be providential, and most earnestly desiring such a report, we have for this reason spread out the matter (i. e., in this letter). Please give reply.'

The signature to this letter is as singular as is the address:—

It is, "Peking, East City, north of the four arches, opposite Sixth Street. Jesus Chapel. All the last of the Church respectfully present this writing." The humble designation of themselves as "the last of the Church" is a reference to their being the last in the church.

May the Christians of America take this message of fellowship from those who are very far away and find in it, as they may, an occasion of great helpfulness for the progress of the Kingdom of God in China.

WITH utmost heartiness we congratulate our brethren of the Presbyterian Foreign Missionary Board in the entire wiping out of their debt, which a year ago was reported as amounting to \$97,400. Two weeks prior to the close of its year, May 1, the Presbyterian Board reported its financial situation as very grave unless the receipts for the month of April should largely exceed those of previous years. It is a great joy to know that the friends of missions rallied to the support of the cause, and that the year closed so auspiciously. Will not our friends pray to God that a like blessing may come to the American Board by the close of its financial year?

Another Debt
Cancelled.

It will be remembered that many months ago, on account of the impossibility of cultivating the fields in the vicinity of Van, the working cattle having been killed or stolen at the time of the massacres, it

**Relief in
Eastern Turkey.**

was felt that the wisest method of aiding the sufferers from impending famine was to secure oxen for the plowing of their fields. For this purpose our missionary at Van, Rev. H. M. Allen, went to Persia, where after long efforts he secured several hundred oxen which were distributed among the villages about Van. A recent commendatory notice of this relief work has appeared in an editorial in the *Pusanthion*, of Constantinople, the paper of the Old Armenian Church, from which we make the following extract: "Under date of February 20 they write us from Van that the missionaries there have impartially and wisely distributed the relief sent for the destitute. The distribution of oxen was no less helpful to the people than that of the woolen and cotton clothing. To thirteen monasteries were given 42 oxen, to individuals 91 oxen, to 922 villages 1,091 oxen, in all 1,224. With these oxen was also given seed, and so it became possible to plow and sow a good many fields. It was touching to see with what kissing and caressing the villagers received the oxen given to them; and no wonder the villagers were glad, for by the help of these animals the fields given over for a time to barrenness will once more become productive. Some of the villagers perceived that the animals given to them were very like those which had been stolen, and so it seemed as though a member of the family had returned; indeed some of the villagers seemed to love these new ornaments of their fields more than their families. The monks supplicated blessings on the donors who had supplied them the means for plowing and sowing the fields belonging to the monasteries, and thus provided them with bread for the year to come." The funds by which these oxen were purchased came not from any mission treasury, but from the contributions of philanthropic people in Europe and America.

THE English Church Missionary Society was able to report on its recent anniversary that its receipts for the past year were larger than during any similar period. But the expenditures, on account of enlargement, were greater than ever before, leaving a deficit for the year of about \$100,000. But with great courage and faith the society says: "The growth of the expenditure is also a cause for thanks giving, when we remember to what it is due; viz., to the fact that God has given us an increasing number of qualified laborers whom the committee have not dared to keep back from the foreign field, and whom they have sent forth in prayerful faith, that he who has given the laborers, and who has said 'the laborer is worthy of his hire,' will, in his own time and way, give the means for their support."

ONE of our missionaries in India writes that all look anxiously to the monthly record of the receipts of the Board, and pray that a new baptism of benevolence may swell its income and enlarge its influence.

Two Needs. "Our special needs now are only two—a new baptism from above and the strengthening of our financial support from America."

THE venerable Dr. Elias Riggs reports from Constantinople that in January last the third and last volume of the Bulgarian Commentary on the New Testament was completed, and that the entire expense of printing this volume has been provided from sources outside of the treasury of the American Board. Dr. Riggs, though now in the eighty-eighth year of his age, having completed this work upon the commentary, is to turn his attention to the revision of some of the publications of the mission, particularly with reference to the Bulgarian version of the Bible. He speaks of the astonishingly rapid changes which have taken place in that language within a few years, so that many words which were in common use thirty or forty years ago have become well-nigh obsolete, while thousands of new words have come into current use. This growth of the language is one of the signs of the marvelous changes which have taken place in Bulgaria. A sentence from a recent letter of Dr. Riggs, who is now in the sixty-sixth year of his missionary service, is commended to the attention of Christians in America. "I mourn and *wonder* that the churches need to be urged to sustain the foreign missionary work, instead of accounting it a royal privilege to be workers together with Christ. His mission was a *foreign* mission, and our ancestors, a few years ago, were aliens from the Commonwealth of Israel, and their incorporation into that Commonwealth was the fruit of foreign missionary work. We pray daily that God would wake up his people to know their duty and to enjoy their high privilege of sharing in this precious work."

THAT must have been a very interesting and impressive meeting which was held at the house of Mr. Blatchford, in Chicago, when nearly twoscore Corporate Members of the Board in the Interior came together in conference as to what could be done in the interests of our foreign missionary work. We have been much impressed by the report of some of the informal addresses made at this conference, indicating a quickened purpose to do what lay in their power for the increase of knowledge and interest in the work abroad. Dr. Willard Scott, the chairman of the Coöperating Committee, in opening the conference, said wisely: "Do not eulogize the Board; it doesn't need it. Do not eulogize the missionaries; it doesn't matter so much now what we think of them, as what they think of us. Do not spend much time on the destitution of mission fields, but rather on our destitution here at home. If we were as liberal as we ought to be their needs would be supplied. The principal difficulties in mission work just now are at home, not abroad. Do not look far back or far forward; look around. The past is secure and the future is in God's keeping. It is the present which is imperilled." Nothing could be more timely than this suggestion that we need not now to look backward or forward, but to the present moment, in which all should unite enthusiastically in providing for the work now upon our hands, responsibilities for which we cannot escape, the needs of which are most imperative.

The Immediate
Duty.

THE CAROLINE ISLANDS AND RELIGIOUS LIBERTY.

THE events of the past few weeks have naturally called the attention not only of the friends of missions, but of all intelligent Americans, to the Spanish possessions lying between the United States and the Philippines, namely, the Caroline Islands of Micronesia. For forty-six years the American Board has been conducting missionary operations within that group, and though it might be presumed that our constituency is fairly well informed concerning the character and progress of the work of this mission, it may not be amiss in this time of renewed interest to restate certain facts in regard to this portion of the island world.

When the first missionaries went to Micronesia, in 1852, they chose for their residence two islands within the Caroline group, Kusaie and Ponape. These were selected inasmuch as they were high islands, very different in their products from the coral islands of the Marshall and Gilbert groups, and much better adapted for residence. The people were ignorant and savage, clad only partially, if at all, often painting their bodies in most grotesque and repulsive fashions. Only by long and patient labor was a foothold gained, and it was years before any deep religious impression was produced upon the native people. From these two centers the missionaries began to work outward among the adjacent islands. Attempts made to reside on the low islands of the Gilbert and Marshall groups cost more than one life, and threatened most seriously the lives of others, so that at length the plan was adopted of bringing to Kusaie young natives from these groups, and training them there as teachers and preachers, returning them after years of instruction to their homes, that they might instruct their own people in religion and morals and in the ways of civilized life.

On Ponape, the largest island, the best results were obtained, so that after thirty-five years of labor the dominant influences were Christian. Several of the chiefs were converted, and there were no less than fifteen churches, with 451 communicants. From the training school on Ponape Christian teachers and preachers had been sent to adjacent islands, Pingelap, Mokil, Ngatic, as well as westward to the Mortlock group and the Ruk Archipelago. Not less than thirty islands in Micronesia were thus occupied by Christian laborers, and on some of them wonderful transformations had taken place.

The special point that now should be kept in mind is that for thirty-five years this benevolent and Christian work was prosecuted by the missionaries of the American Board without their seeing the slightest sign of any government over the islands save that of the native chieftains. In almost all cases each island had its king, who ruled quite independently. On Ponape there were several kinglets, no one being supreme, yet they reigned side by side, generally in peaceful relations. The war spirit, which in the earlier days had often brought on conflicts between adjacent islands, had been manifestly checked by the preaching of the gospel of peace.

Such was the hopeful outlook of these scores of miniature and independent kingdoms when, in 1887, the Spaniards sent to Ponape from Manila an

armed force, with a governor, to assert its claim of sovereignty over the Carolines. At an earlier date an international dispute as to territorial rights to the several island groups of Micronesia had been referred to the Pope as arbitrator, and his decision, rendered in October, 1885, confirmed Spain's claim to the Carolines, gave the Marshalls to Germany, and left the Gilberts to Great Britain. The rule of Germany and Great Britain in their islands has been, on the whole, beneficent, though there was some friction at the beginning. The officials were unacquainted with the character and customs of the people, and the natives did not understand the new regulations made for them, but their relations were gradually adjusted. The foreign officers soon discovered that their best and most reliable subjects were those who had been under the influence of the missionaries. Neither the German nor the British governors



have interfered with freedom of worship within the groups under their control. But the case was far different in the Carolines. When the Spanish governor arrived at Ponape in March, 1887, with fifty soldiers and twenty-five convicts, he brought also six Roman Catholic priests. He came to establish the sovereignty of Spain over the whole Caroline group. Ponape was to be the central station for a section of the Pacific Ocean, studded with islands, covering not far from 850,000 square miles, an area about equal to all the United States east of the Mississippi River.

This story of the Spanish occupation of Ponape is quite too long and too full of details to give here. It is enough to say that it is a story of disaster both to the natives and to the Spaniards. The first promise made the people was that they should be free to worship as they pleased — a promise that was broken as soon as it was made. The Ponapeans were naturally loth to bow

to a foreign yoke, but it is not too much to say that the chief cause of their resentment against their new rulers was their interference with their churches and teachers and schools, added to the indignities put upon the missionaries, to whom they were warmly attached and to whom they owed all that was pure and happy in their lives. Is it wonderful that these people, so recently out of heathenism, rose against their oppressors who knew not how to govern them, and that they sought to drive them from their island? Of course the natives could not contend successfully against gunboats and cannon, but they withdrew to the interior of their island, and there they have held their own, unconquered to this day. But with animosities awakened, their missionaries expelled, and a corrupt soldiery encamped near them, it was to be expected that the natives would deteriorate. Once only during the past eight years has our missionary vessel, the *Morning Star*, been allowed to touch at any point on the island except under the guns of the Spanish fort, and intercourse with the natives has been strictly prohibited. Bibles and other books, though greatly desired, could not be landed. It is known that some of the original fifteen churches on the island are still alive, though much weakened. Reports have come of two or three new church edifices dedicated. But whatever of good remains is in spite of Spanish influence. This sad outcome has not been due altogether to the character of the governors, for one or two of these later officials have been men of conciliatory spirit. But it is the result of a system which has ignored the religious convictions of the people, seeking to force upon them a religion of forms which did not reform character. Utter failure must be written upon the attempt of the Roman Catholic priests of Spain to get control of Ponape.

It ought to be added that in other parts of the Caroline group no attempt has been made to set up a Spanish government, unless it may be in the extreme western sections, where our missionaries have not gone. Once or twice a Spanish gunboat has appeared at Kusaie and occasionally one at Ruk, but the natives of these islands have had little occasion to know that a nation on the other side of the globe claims to own them.

Is not the time near, in the providence of God, when missionary work can be resumed on Ponape? A settlement must come before long, when this Americo-Spanish war is ended, in reference to the control of this western group of Micronesia. Far be it from us to even touch upon the question of political sovereignty. The American Board is a missionary society, and has nothing to do with political questions of this kind. Our business is to preach the gospel. But in order to the preaching of the gospel, and that the high boon of religious liberty be secured for those to whom we have preached it in the past, we have a right to expect that whatever disposition be made of the Caroline Islands in the adjustments to be made, our government shall see that the amplest guarantees are given for full religious liberty. Should not our missionaries, who have wrought so faithfully and successfully during more than twoscore years, be permitted to return and preach the gospel throughout that island world, without let or hindrance?

TWENTY-FIVE YEARS IN BOHEMIA.

It is now a little over twenty-five years since the American Board undertook work in nominal Christian lands. It will be remembered that this was done with no little hesitation, but certain friends and supporters of the American and Foreign Christian Union, which had been laboring in Papal lands, greatly desired that all the work of our Congregational churches in foreign countries should come under the care of one organization. Among the missions first established in Papal lands by the Board was that in Austria, having its centre in Prague, the capital city of Bohemia. On the occasion of the twenty-fifth anniversary of the commencement of this mission, Rev. A. W. Clark, D.D., who has been connected with it from the first, has prepared some statements concerning the beginning and progress of the evangelical work in Bohemia, which are of much interest, and which give ground for great encouragement for the future. We propose to give here some extracts from Dr. Clark's statements which we are sure will be welcomed by our readers. After speaking of the two missionary families who reached Prague in November, 1872, he says:—

"The first months were spent in diligent study of the field and its languages. There were few to welcome us, but there were many to point to insuperable difficulties. At length in December, 1873, the first gospel hall was ready. Referring to the law granting public lectures, notice was sent to the police that on Sunday there would be a lecture on 'Loving One's Neighbor.' The chief of the police replied that any such Jesuitism could not be allowed, and that he would never give his consent to any such Bible lectures. The mission was painfully surprised at this unexpected answer. Cast down we were, but we looked up to a higher power, a power unseen and yet mighty to turn the hearts of men. The next week, after an hour of earnest prayer never to be forgotten by the missionaries, Schaufler, Adams, and Clark, we sent a request to the police department for permission to hold the lecture that had been forbidden. At first the police director was very angry, but after hearing some explanations he reluctantly consented for just once, and he assured us that a stenographer would report to him every word that was spoken. Our prayers were heard; and after one month the chief of police was a friend. These lectures were continued for several years, and in spite of opposition and interruption were blessed to many souls. Bookstores for the publication and sale of Christian books were established in Prague and Gratz. In the latter city, the capital of Styria, the authorities declared that such a bookstore was not needed. A second appeal to higher power in Vienna secured the desired concession. Colporters and evangelists began work in several provinces. In spite of persecution the mission was able to report progress even in the first years of its history. . . . In 1879 opposition was so bitter—meetings broken up in some places every Sunday by the local police—that the Evangelical Alliance, at its international conference in Switzerland, appointed a committee of five to report to the Emperor of Austria the worst cases of persecution. The delegation was received most graciously

by his Majesty. Through his influence the right of private meetings with invited guests was granted to us in February, 1880.* In the following June the first Congregational church of Austria was organized in my house."

It thus appears that it was nine years before the first Free Evangelical church was organized. Two languages had been learned and a foothold gained where a bigoted priesthood and a hostile government were united in efforts to stifle the truth and drive out the preachers of the pure gospel. But the record of the sixteen years since the establishment of this first church shows a remarkable progress. Providential circumstances led to the withdrawal, one after another, of three missionaries and their families, Messrs. Schauffler, Adams, and Bissell; and ill health has interrupted the service of Mr. Porter, who joined the mission in 1891, so that for the greater part of these sixteen years Dr. Clark has been the sole missionary on the field. Yet at the end of this period the mission could report 50 outstations; 12 churches, with 854 communicants, 101 of them having been added the last year; 7 Bohemian preachers; 3 evangelists; 3,530 adherents, with average congregations of 1,991, and contributions by the people for last year of \$2,300. Of these figures Dr. Clark says:—

"While they by no means represent the full influence of the mission, they give a very cheering picture of the growth of the work since 1880. Personal responsibility in the direct work of winning souls for Christ is felt by most of our church members, many of whom can conduct with acceptance a small Bible meeting. Our force of preachers and colporters has been for the most part trained on the ground; and it is a pleasure to bear testimony to their earnest, self-denying work. It may be mentioned in passing that six preachers and two Bible women in America are fruits of this mission. Then, too, all our Bohemian books are of immediate use and blessing among the Bohemians of America."

During all these years there were occasional outbreaks of bitter hostility to the work of the mission; sometimes meetings would be broken up by the local police. In 1886 a member of the Free Church was sentenced to imprisonment for one month for saying to two boys, who were looking upon a group of Romanists worshipping before the statue of Nepomuk, "Those who worship wood and stone are heathen." One of the native helpers was arrested and thrust into prison on attempting to hold Bible meetings with invited guests. Mr. Clark, in 1887, was called before the courts, with a long list of charges against himself and his helpers, as disturbers of the public peace. But during each year the work showed progress. In the educational department Dr. Clark makes mention of three schools of special importance:—

"The Krabschitz Seminary is a monument of the self-denial and devotion of not a few American women for their less favored sisters in Bohemia. Among the more than five million of Bohemians it is the only boarding school for Protestant girls. For the southern field, a devoted Christian lady of noble birth was aided for some time in maintaining a truly Christian school for orphan girls. Since her father's death she has bravely met all the expenses of this school for over forty otherwise homeless girls. In the province of Carinthia a man of George Muller's faith and energy entreated

the American mission to help him to start a school and home for the thousands of sadly neglected illegitimate children of that section. In many places in Carinthia, even in Lutheran parishes, half the children are of this unfortunate class. Encouraged by our visits and by the assurance of limited co-operation, he began his remarkable work in 1881. Beginning with two lads, the work has been so blessed of God that a large building for eighty boys and girls has been erected."

Among other branches of labor, mention is made of Bible work, in connection with the American Bible Society, no less than 150,000 copies of the Scriptures having been placed in circulation, largely by sale. The mission paper has now more subscribers than any other evangelical paper in Austria. The Young Men's Christian Association work, established in 1886, has now 29 societies, 12 of these being now specially allied with our mission. There is a Rescue and Reform Home in Prague, maintained in connection with the mission, which has been the means of saving many of the fallen. What this work of the American Board in Austria has done for the Bohemians in the United States is worthy of special note. It has not only given Messrs. Schaufler and Adams to the oversight of this branch of American home missions, but has sent native young men to be preachers and teachers among their countrymen in Cleveland, Chicago, and other parts of the United States. Dr. Clark concludes his brief story with the following impressive words:—

"In the providence of God a grand and cheering work of evangelization has been well started and organized in this land of Huss. Everything points to the pressing need of enlargement. The open doors must not be neglected. 'But then,' some one may reply, 'Germany as her near neighbor-land may well aid in the evangelical work in Bohemia. What have English or Americans to do in Bohemia?' Ah, dear friend, your question shows how little you know of the bitterness between Germans and Bohemians. For political and linguistic reasons German influence is here among Bohemians most unwelcome. Anything hailing from Great Britain or America has no such prejudice to overcome. True it is that any foreigner is here at a discount; Bohemians must take the laboring oar in bringing their countrymen to Christ; but it is equally true that they will long need encouragement, suggestion, and help from America and England."

A THEOLOGICAL SEMINARY ITINERATING.

BY REV. J. P. JONES, D.D., PASUMALAI, MADURA MISSION.

[FOR several years past it has been the custom of Dr. Jones and his associates in the Theological Seminary of the Madura Mission, at the close of each seminary year, to take the students of all the classes upon an evangelistic tour through a section of their mission field. Encamping at some convenient point, parties are sent out to visit all the near villages, and after two or three days the camp is moved so that another district can be covered. In this way, in the course of two or three weeks, a large area can be gone over and a great number of people reached with the

message of the gospel. Aside from the good accomplished among the people, these itineracies have great value in the training of the theological students, giving them practice in evangelistic work under the eye of their instructor.

Last year the itineracy was conducted in the southeast section of the Tirumangalam station. This year a portion of the Melur district was covered, Mr. Jeffery, the missionary in charge of that station, accompanying the party. Dr. Jones sends the following account of their experiences.]

Our party has been twenty-seven strong, including the seminary teachers and students and a few catechists and evangelists, and the work has covered a field of about three hundred square miles. Nearly three hundred villages were visited, not far from thirty thousand people addressed, and a large number of Bibles, Bible portions and other religious books were sold. It is a very hot part of the year, but a time when the people have leisure to listen to our message. Our force have done splendid work and with a will and an enthusiasm that are very gratifying. It is anything but easy to get up before daybreak daily for a couple of weeks, travel afoot some fifteen miles and preach in some five or six villages, under a blazing tropical sun. We have also run two magic lanterns almost every night to large and interested audiences. Violins, a concertina, cymbals and Sunday school pictures were among the attractions that we used.

Some of the discouragements of the work which I noticed are the following:—

(1) The indifference of the people. Of course this is nothing new; but that does not make it the less easy to bear. The fact is that while these people are famous for their religiosity, i. e., for the practice of numberless forms and ceremonies, they are woefully wanting in true depth of religious life and feeling. The Vedantic philosophy, the subtle deceptions and gross idolatry, and the obtrusive and vain ceremonies of this land have brought the people down to a state of religious apathy and thoughtlessness which are extremely sad and discouraging. The recent religious revival and dawn of nationalism which has swept over the land have hardly reached the common people, at least not in such a way as to lead them to think and to act up to any new thought that may come to them.

(2) Nor is the day of scoffing and contempt at an end. The preacher who goes from hamlet to hamlet with the gospel message, as we now have gone, can expect to find in many of his audiences the very wise few who believe that they know everything that is worth knowing, and who greet the preacher with a smile of contempt and gather together to have a laugh over the poor misguided missionary, who comes and wastes his foolish energies upon them. Occasionally they break out into opposition, and even attempt a weak defense of their faith and manage to divert the minds of many from the truth. But, thank God, this class is not growing, and in this itineracy they have neither been more numerous nor more bitter than formerly.

(3) Another sadness which has come over me more than once on this tour has arisen from the knowledge that it will be impossible to follow up the impressions which we have made upon the minds and hearts of thousands of those who have listened to us. This is a remote region, with very few Christians and only three or four mission agents. Half of the villages which we have visited will not again hear the gospel message perhaps for a year or even several years. So that the seed sown, though it has in many cases fallen into good ground, will in all probability never be nourished into life and fruitfulness. Still I am glad to think that our work has by no means been in vain in the Lord.

We have abundant cause for assurance, joy, and gratitude over these two weeks' effort.

(1) In the first place we have the blessed conviction that, in this particular work, we are following very closely in the footsteps of the Master. How many times one is permitted to see some of his experiences in his village-preaching life almost duplicated in these heathen towns in South India. The eager audience as well as the jibe and the opposition come to the sower of the seed today as of old. In no other work can the missionary more confidently feel that he is in the footsteps of the Lord, or with more confidence expect his blessing, if he labors in his spirit.

(2) Moreover this privilege of sowing the seed which is the Word of God—the *living* Word of the *living* God—even though it be often on stony and hardened ground and amid choking thorns, is a privilege which is full of joy and gratitude to the servant of God in such a benighted, heathen land as this. Who knows where and when the Spirit of God will nourish unto growth and fruition the Word thus sown in tears and amid opposition? At any rate it is not a work to be discouraged over.

(3) We are not only sowers of the seed, but also servants sent into the Lord's great harvest; for we meet on all sides those who not only have heard the Word, but who also are to some degree under its influence. Hundreds of such have we met, scattered among the villages, some of them having, even in distant Ceylon, listened to the gospel and yielded in part to its mighty spell, and are not afraid to say so to the Christian preacher and before their heathen friends. By our visit and work many such have gathered new strength, and though they will not be found among the open professors of our faith, will nevertheless silently give their influence for Christ, and help in hastening that not distant and great ingathering of souls into the Kingdom of our Lord in these regions.

(4) In another and a better sense also we have enjoyed, on this tour, harvest blessings. For though we are not permitted to receive new and large additions to our Christian congregations, we nevertheless have been permitted to see the seed sink into good ground and bear immediate fruit in serious thought, change of purpose in life, new and high aspiration after a holy life, and a strong determination to shake off the terrible fetters of heathenism, of idolatry, and of sin, and to devote the soul to the new-found Saviour. Daily and almost in every village we are permitted to see the mighty working of God's cleansing and saving truth in the select few who are already disgusted with the debasing rites and deadening practices and teaching of their ancestral faith. Is it not ample reward to impart to such new thoughts of life, a worthier conception of God, and a nobler idea of man and of his relation to God? This I know we have given to hundreds, if not to thousands, during these two weeks. Their words in many cases have brought to us a joy which is next only to that of seeing men making a final and public confession of our Lord.

(5) I have also been much cheered with the efficient work of our men upon this itineracy. I believe that our agents are not only growing in efficiency as the preachers of Christ to the heathen, but are also showing more and more of his power in their life and by their zeal and devotion to the truth. Herein lie the coming strength and progress of our faith in this land; and I thank God that we have just here much to encourage us.

(6) Another item of encouraging interest on this itineracy is the fact that three of the best preachers of the party are evangelists in the employ of, and

entirely supported by, the Home Missionary Society of our mission. Its funds are supplied by our native Christians who, therefore, are thoroughly interested in this work. There are nearly a dozen other such evangelists supported by the Christians of our mission who spend their time in preaching Christ to the heathen in all parts of the district. This represents the outgoing effort of our infant community, and is one of the healthiest signs of growth and of self-denying love for their fellow countrymen. This work really marks the high tide of true Christian life among our people here, and draws out our warmest sympathy and furnishes to us our best hope for the Church of Christ here. May the Lord richly bless this outgoing effort of the Native Church in this district. We shall be glad to see the day when the evangelization of this whole field will become the sole care and active enterprise of the Native Church itself. That day has not yet come, but in these growing efforts we have the promise of it.

THE SCORN OF JOB.

(Job 31 : 17.)

"If I have eaten my morsel alone!"

The patriarch spoke in scorn :
What would he think of the Church, were he shown
Heathendom, huge, forlorn,
Godless, Christless, with soul unfed,
While the Church's ailment is fullness of bread,
Eating her morsel alone ?

"I am debtor alike to the Jew and the Greek,"

The mighty apostle cried ;
Traversing continents, souls to seek,
For the love of the Crucified.
Centuries, centuries since have sped ;
Millions are famishing ; we have bread,
But we eat our morsel alone.

*Ever of them who have largest dower
Shall heaven require the more.*

Ours is affluence, knowledge, power,
Ocean from shore to shore ;
And East and West in our ears have said,
"Give us, give us your living Bread."
Yet we eat our morsel alone.

"Freely, as ye have received, so give,"

He bade, who hath given us all.
How shall the soul in us longer live,
Deaf to their starving call,
For whom the blood of the Lord was shed,
And his body broken to give them Bread,
If we eat our morsel alone ?

*The Bishop of Derry and Raphoe.
In the Church Missionary Intelligencer.*

LETTERS FROM THE MISSIONS.

Japan Mission.

THE KUMI-AI CHURCHES AND THE
DOSHISHA.

DURING the first week in April the Sokwai, or General Association of the Kumi-ai churches, held its session in Tokyo. Writing concerning the meeting, Dr. Gordon says:—

"It did some very thorough and satisfactory work. Acting on the memorial from the Tokyo Joshu local association, it voted:

"(1) That the recent action of the Doshisha trustees, changing the constitution of the schools, was '*futo*,' that is, lawless, unrighteous.

"(2) That the Kumi-ai churches admonish the trustees to restore the constitution to its original form.

"(3) That a committee of seven be elected to follow up the matter, in case the Doshisha refuse to act on this admonition.

"The committee elected is composed almost, if not entirely, of men who have been outspoken in their condemnations of the course of the trustees. They went at this business in an earnest way. The Doshisha was not really defended, but Mr. Harada and a few others pointed out that there was no organic relation between the churches and the school, claimed that it would be a bad precedent, and finally asked if they wished to destroy the 'Ordinary Middle School' of the Doshisha, etc. But they brushed all such considerations aside, and kept the question upon the high level of morality and loyalty to Christ. 'Whether the ordinary middle school stand or fall,' said Pastor Miyake, 'this must be done.' 'This affects our forty millions of Japanese, for I am one who believes that all Japan must be

brought to Christ. To give Christianity an uncertain place in this school would be an irreparable loss. The school must be Christian *both* in name and spirit. This question affects not only the Doshisha, the Kumi-ai churches, and the American Board; it affects Christ. What is its relation to him is a question we must all ask.' These are a few of the utterances in an impassioned speech by young Pastor Tsuyuma, of Imabari."

AN OPEN CITY.

Mr. Gulick, writing from Matsuyama, March 30, reports a visit to the city of Uwajima:—

"On Sunday morning, besides the regular service, we celebrated the Lord's Supper and had a baptismal service preceding it; two elderly women made a public profession of their faith, and I had the pleasure of baptizing the eldest son of the evangelist, an active little fellow of about two and a half years. In the evening my teacher and I each preached for about an hour to a group of nearly seventy hearers. Mr. Takahashi was formerly in Kyushu; he was a member of the reserve and was accordingly drafted into the war. He seems like an earnest man and is taking hold with great zeal. He wishes much to push out into the city and try to get hold of the trading classes of the city; thus far the work has been almost limited to the samurai. The little church is also very eager to get a baby organ; for this purpose they have pledged seven yen among themselves and are now about to see if they cannot get help from outside.

"If we can give Mr. Takahashi encouragement and help, I think we

may expect to see no little result in this place in time. The whole city is said to be quite open to the preaching of the gospel. Some Japanese from this town have gone to America and have become Christians, and are now writing home concerning the advantages of Christianity, and are urging their former friends to study it. This is no slight help.

"One thing with which I have been impressed recently, I wish to mention. Many of the evangelists are now beginning to have families. When I came to

Japan, such was only rarely the case; now it is the rule. This means not only that their expenses are greater (which must not be forgotten), but also that their experiences of life are deeper, and their points of contact with society and business are broader; as a consequence their sermons are more practical; they are preaching more and more out of their own experiences and resting less on mere theory. This is a great gain. The Christian community now consists not only of individuals but increasingly of families reared in Christian thought."

Micronesian Mission.

THE RUK ARCHIPELAGO.

OUR readers will remember that the mission station for Ruk Archipelago, formerly at Anapauo on the island of Uola (or Wola), has been removed to another island, Toloas, six miles south.

The new station on Toloas is called Kinamue, and on the same island are two out-stations, Kutua and Elin. From this center the churches of Fefan and Uman are superintended, native preachers being placed in charge of the work on Toloas. Mr. Price writes:—

"On April 1, 1897, we dedicated two houses of worship—one at Kutua and one at Elin, a district adjoining us on the south. At Kutua the church has been built by the people in connection with our work. It is 24 x 41, has a board floor in part, and in part one of gravel, with mats spread over it. The sides are of cocoanut leaves, pleached and tied on, and the roof is of thatch made from ivory palm leaves. It seats 250. The church building at Elin is the outgrowth of a work begun there before our

removal hither. When I went to visit them two years ago, I held services in an old canoe house where the chickens and pigs had full freedom of the place and improved all their privileges. Now there is a neat church, 22 x 35, and Ropi, one of



our schoolboys, holds meetings with them every Sunday. The dedicatory services were well attended; the chiefs, who used to fight each other, now made a feast for the occasion and the rejoicing was general and genuine. These first churches on the island of Toloas are already exerting a great influence for

good. They are the centers of religious life for this island, and from them must go out those who will evangelize the 15,000 people of Ruk.

"At Kinamue, the average Sabbath attendance is over 200; there are 47 boys in the training school, making with their wives and children 91 in all; there are 24 in the girls' school, 150 in the day school, so that our hands are full and our hearts are glad."

FAITRUK.

The western islands of the Ruk Archipelago, classed together under the name of Faitruk, the largest one being Tol, have until the last year resisted all attempts to give them the gospel. But the light is beginning to dawn upon those 8,000 wild and fierce savages. In July of last year Mr. Price set out in the schooner *R. W. Logan* for a tour of these islands. At Uman he received nineteen to the church and 100 Christians partook of the Communion. At the close of that service the chief of Uman, Josia, said that some of the western islands desired the gospel and that the chiefs on Tol, who were his nephews, desired Christian teachers.

Mr. Price says:—

"Often have I looked out over those islands, so peculiarly beautiful at sunset, and wondered when we should be permitted to preach the gospel to them. And now these savages, over whom our hearts had yearned, had of themselves sent for me! So I said to Josia, 'Come with us and we will go and see them tomorrow.'" So it was arranged that they should go first to Tol, and Mr. Price describes their reception:—

"The people saw us coming, and a bevy of boys, thirty of them, between the ages of ten and twelve, came out to escort us in. They were lusty fellows, *in puris naturalibus*, never having seen a pocket handkerchief, and as happy and jolly as could be. They drew our boat through the narrow passage in the

reef which protects the land, and we were soon on shore. The men came down to the landing to meet us and invited us into one of the finest canoe houses I have ever seen in Ruk. It was about 30 x 50 feet. Four large forked posts were firmly set in the ground, on which rested the beams which supported the frame work of the building. The posts, plates, and rafters were all nicely dressed, the sides were closed with reeds, and stalks closely fitted and tied together; the floor was laid with coconut leaves and there was an appearance of comfort about it seldom observed in a chief's house. We were conducted into the presence of the chiefs, who sat quietly awaiting us. There were two chiefs, one old and thin with a crafty face which inspired little confidence; the other a young man, probably twenty-five, with a strong face, lips that evidenced determination, perhaps stubbornness, eyes large and alert, and a bearing that showed his superiority; he was a chief, every inch of him, expected to be obeyed, capable of being a valuable friend or an invincible enemy. In him Christianity will find a powerful ally or a dangerous foe.

THE FIRST SERVICE.

"After allowing the conversation to run on for a time I interrupted by asking the chiefs if we might hold a service, and on obtaining their consent we sang 'We Praise Thee, O God,' and then offered prayer. When we bowed in prayer the old chief called out, 'Trap' (bow), and all bowed in silence while the first prayer ever directed on that island to the one true God arose in tender accents of pleading. I then asked them if they would listen to a story I had to tell them about God, and receiving their approval, I repeated the 'old, old story' of creation, divine providence, sin, its result, and salvation through Jesus Christ our Lord. I said, 'We know these things because we have a book sent us

from God, and I come to you because you need this book. When you are out fishing at night you carry torches, that you may see your way, and if you had no torch you would fall down over the rocks and into the holes of mud and water. This book will be a torch to you and show you how to live and how to die.'

"There were about seventy-five present and they were quiet and attentive. After the sermon I talked with the chiefs about salvation through Jesus, and asked if I should come again. They said, 'O yes,' but as according to the Ruk saying, 'You never can tell what is in a Ruk man's heart by what he says,' I left Josia and Moses behind, thinking that they would tell them the truth. As I went out the boys all followed me and were delighted to see my white feet when I pulled off my shoes and stockings to wade out to our boat. They walked by my side chattering gayly among themselves, asking questions and replying with evident delight to my inquiries. Poor little boys! so bright, so interesting, so helpless; with hearts as destitute of knowledge of God and all good as their bodies were bare of clothing, getting ready to take their fathers' places in deeds of shocking immorality and horrible cruelty. God helping, we will deliver them from this awful destiny.

"Just as our boat was ready to shove off, while I was seated astern, some one touched me on the shoulder and I looked up into the face of the young chief, *Onopat*, whose large eyes looked kindly on me as he said, 'Mr. Price, I want you to come and see us again; good-by;' and he stretched out his big hand covered with paint for a shake. I grasped his hand and said, 'I shall not fail to come.' My boys shoved the boat off, the little boys stood back, we waved a farewell and were soon out in the open sea, where we were picked up shortly after by our schooner. There was a

strong wind and our ship made for a sheltered harbor under the lee of Fanupenges, a small island three miles east of Tol, where we dropped anchor a little after sunset.

"After supper a young chief from Fanupenges, seeing our light, came off with a small party to see us. He was a bright, energetic young man and assured us that there was nothing that he wanted so much as the Christian religion on his island. I told him I was sorry for his people and hoped they would soon learn about Jesus. He turned to one of the boys and said, '*Oson lelukar pual lelukai*;' 'His heart is just like mine.' He remained on board a long time talking about the Christian religion, and we believed that he was really sincere. There had never been heard a sermon on his island. He knew almost nothing about the religion he wanted, but an impulse had reached him; a voice from one he did not know had spoken to him about the 'religion of life,' and he wanted it for himself and people. Late that night we bade the young chief adieu, promising to come again on a visit to his island, and our hearts praised God for the opening door for the gospel in Faitruk."

OPPOSITION ARISES.

The visit described above took place in July last. Five months after that, word came to Toloas that the chiefs in Faitruk, especially Ponongani, chief of Fanupenges, desired to have teachers sent them. So on December 14 the *Logan* with Mr. Price stopped at Uman to take on board Moses, the Christian teacher, and they sailed for Fanupenges. Of what happened Mr. Price writes:—

"Early in the morning we were ashore, held an interesting service, found the old chief Litruk glad to receive, and our young friend Ponongani as enthusiastic as before. Pinto, a Satoan boy, was introduced as their teacher and pleased them right well. Ponongani took him under his especial

care, saying, 'I'll build a house for him.' Inoue, a Japanese trader whom I had treated when he was sick two years ago, lives here and promised to do all in his power to help the teacher. Just as our boat was about to push off Moses came to me and said, 'Won't you come and speak to another chief who was not at the service this morning?' He went into his house, found him wrapped up in his long garment, and looking very sour. I told him that I was glad they were to have a teacher, and hoped that he would be blessed in his coming. 'Have they agreed to take a teacher?' he asked. 'Yes,' I replied, 'and I hope you approve.' 'That's their business,' he replied with a scowl. This man will make trouble. But opposition is to be expected. The Infant Jesus is no sooner born than Satan stirs up Herod to seek the young child's life to destroy it, and our arch-enemy will not allow Christ, the crucified and glorified, to be preached in his dominions without stirring up opposition.

"From Fanupenges we ran across in our large boat to Fawsawn on Tol. Everything was pleasant here, but when we spoke of leaving a teacher with them, Onopat, the chief, would give me no answer, but kept talking to his people. I soon discovered that he was angry with them because they had refused to help him in some of his work, and he would not agree to take the teacher because, as he said, he could not trust them. 'You must say,' he said, 'if you agree to take him you will help take care of him, but if I say, you will not.' But his people refused *to say*, replying that it was the chief's business and not theirs, and so they parleyed for fully two hours. Weary, I went outside and sought a quiet place to pray. Upon the decision of this chief hung the destinies of many people and probably the future of Christianity on Fairtuk for many years; so I besought the Lord to be gracious to the people and turn the heart of the king

whithersoever he would. On my return the chief said, 'Mr. Price, I want the teacher, but I am afraid of my people.' I replied, 'I will trust your people if you will agree to be kind to my teacher.' He finally consented and Jose was left with him. It transpired that Jose is a tribal brother of a younger chief who at once befriended him."

A TRANSFORMATION.

A month later than the visit in December startling rumors reached Tolooas about affairs in Fairtuk, and again the *Logan* sailed for Tol. Mr. Price wrote on the 14th of last January:—

"At Fawsawn we found a wonderful change in the people—one amounting almost to a transformation. A few weeks ago they were among the rawest heathen on these islands—perhaps in the world. I would not have dared, on my former visit, to go far away from my companions, and had I done so I might have been *knifed*, but now the people are friendly; they sit quietly in the service, sing hymns, repeat passages of Scripture in concert; the group of naked boys has disappeared and a company of *dressed lads* has taken their place. At Fanupenges the change has been real though not so striking. The teachers are building their houses and teaching the people every day. The usual difficulties are encountered; all sickness is traced to the teachers; the chief gets angry because the women lose their beauty when they put off the hideous paint; there is much grumbling because the new religion prohibits evil practices, and the teacher reproves them for their sins. Moses told the teachers that their troubles were such as he had in Uman when he first came, and he said, 'Do not be afraid to suffer for Jesus' sake, for you know that your reward will be great in Heaven.' Josia, the Uman chief, said, 'When Moses first came to Uman all the chiefs but myself opposed him, and they quarreled with me because I

believed in the new religion. Now those chiefs are all dead, and I alone have lived to be an old man.' 'The wicked shall not live out half his days.'

"Thus the stronghold of Satan has been invaded and the standard of the cross erected on the darkest spot on earth."

Zulu Mission.

A REFLUENT WAVE.

MISS MELLEEN, of Esidumbini, reports an unwonted outbreak of hostility to missionary work in a section of their station, not on the Mission Reserve, but on a location near. A short time since we reported a remarkable wave of revival that extended over the Zulu field, and the following is given as a counterpart of what may well be termed the "succession of ups and downs" in mission life. Miss Mellen writes:—

"At one place where a few years ago they were eager to have a school, and made preparations to build one, but where there was no one to help them at the time, they are now trying to prevent our putting up a little shanty in which to teach their children. I sat on my horse for three hours, the other day, listening and talking to a group of men who had gathered to stop a party of Christian men from putting up the posts. These men had met to kindly help the teacher by giving him a start in the building. The older heathen men made excuses of one kind and another, but the younger ones announced, very boldly, the fact that *they* did not want a schoolhouse built on their location; 'there was not room for one; their children when grown, if they wished to be taught, could go elsewhere.' They did not dare say much to me, but talked in their excited fashion to one or two of the men—who unfortunately antagonized them—calling them names and telling them 'to take their poles and begone.' This was in contrast to the previous Sunday, when a large number of women and children with a sprinkling of dressed young people came to service under the

tree and expressed their pleasure at hearing that at last a 'house' was to be built for their school and worship.

"It is a rare thing to see a *man* at service; *they* are the opposers. One old man who used to attend service regularly and was influential in planning for the first house, never comes now, and avoids us whenever we go to his kraal, was one of the loudest to raise his voice against the work the other day. Miss Hance says she has never known *such* opposition manifested on the part of the people before. The same is true at another place visited yesterday, where most of the (few) children slip away from home secretly to go to school. The teacher pointed out two girls who often come with marks of their father's whiplashes on their shoulders.

"At two points where we have attempted schools it is impossible to get more than half a dozen children, while there should be between forty and sixty in attendance. These are districts where a few years ago the people were eager to have services held among them, and their children taught; but there were not sufficient Christian workers to send to them. Now that we have the workers the tide has turned and they either reject the Word or flee from it. It is a problem to know *how* to win them back, and *what* to do in many cases.

"One entire new field, however, seems to be opening up rather encouragingly. We have been received very cordially upon our first two visits. The people turned out well to services and expressed their earnest desire for the Word to be preached among them. A

few of the young men talked against their children being taught; but we were pleased to find the majority fearlessly advocating a school."

Eastern Turkey Mission.

REVIVAL AT MARDIN.

UNDER date of April 18 Miss Graf writes from Mardin:—

"Since coming here it has been my privilege more than once to write of our Father's special help and care and of his answers to prayer, and now again our hearts are filled with a deep gratitude as we see what God hath wrought."

Miss Graf speaks of the spiritual results which followed the tours of the missionaries along the way from Nisibin to Midyat. During the last autumn special earnestness was manifested in prayer for the outpouring of the Holy Spirit upon the missionaries and the churches, but not until after the Week of Prayer were there marked signs of awakening. At New Year's Dr. Thom took the superintendence of the Sunday school, and in connection therewith special prayer meetings were established for the teachers, and soon the scholars began to attend. In a short time the school nearly doubled in numbers, so that, on April 17, 390 were present. The interest was so marked that an invitation was sent to Mr. Millard, the English evangelist who had been laboring in Harpoot and Diarbekir, to come to their aid, and on March 3 he arrived, accompanied by Mr. Browne, of Harpoot. Daily meetings were held and Mr. Millard spoke once or twice a day, interpreted by Mr. Andrus. Miss Graf writes:—

"The little chapel was crowded day after day; many from the other communities attending, though the priests forbade their coming. There were many prayers, confessions, surrenders, and petitions for prayers from old and young. Many for whom we had prayed gave themselves unto the Lord. The

boys' high school was especially blessed, and almost immediately, of their own accord, began prayer meetings among themselves; one of the older boys, at the request of the younger pupils, began a prayer meeting for them, which has been continued nearly every day till now. Mr. Millard had meetings for one week and then prepared to go on to Midyat."

At Midyat excellent results followed the services held. The church, which had been somewhat divided, was blessed spiritually and decided to retain the pastor who had previously presented his resignation. Miss Graf says:—

"The schools go on as usual, the boys are happy in a newly found Saviour, while in the girls' schools there is no marked interest. Three of the teachers in the city school profess to have made a complete surrender to the Lord, while the rest seemed touched. We are expecting great things from God."

Several letters from Mardin speak of the remarkable recovery of Mrs. Larkin from a sickness which it was supposed must be fatal. Indeed, it was thought that the end was close at hand. But prayer was made without ceasing in the mission circle and among the native Christians, and a marvelous recovery followed, over which great joy is felt.

AWAKENING AT VAN.

In January last Mr. Allen reported that an earnest spirit was manifested at Van subsequent to the Week of Prayer, and that a better state of feeling existed throughout the church and the community. The Sabbath school was reorganized and the teachers were much revived.

At a later date, March 7, Dr. Reynolds reported a continued improvement, shown, among other ways, by increased gifts, which were almost treble those of the preceding year. He wrote:—

"To avoid the crush of the noon service the communion is now held in the morning; but even so the room was well filled, while at the noon service, the orphans being in a separate room, the space was crowded to the utmost, some six hundred persons being on the premises. The interest in the Sunday school has much increased since the reorganization, the attendance ranging from four to five hundred."

A Christian Endeavor movement was inaugurated among the orphans, but to avoid any suspicions on the part of the government it is not called a society, but the simple pledge is made "to try to do what Jesus would wish them to do." Dr. Reynolds speaks of his astonishment at the acquaintance which many of the orphans show with the Bible and religious truth, gained by them during the few months of their residence in the orphanage.

On April 25 Dr. Reynolds wrote of the visit of Mr. Millard at Van, and the hopeful results attending his labors. It seems that under the permission of the Arachnort, a high ecclesiastic of the Gregorians, Mr. Millard had been allowed to preach in some Old Armenian churches, a permission which was subsequently withdrawn. Dr. Reynolds says:—

"The Arachnort was evidently afraid of the Patriarch, but learning that it had been done in other places without special permit from the Patriarch, and the others all urging it, he finally gave his consent for Mr. Millard to address the people at the Norashen church the next day, being a holiday, when there would be a good attendance, and it was also suggested that on Saturday and Sunday he should speak at Arark church. The morning meetings here

both Monday and Tuesday were crowded, i.e., from 400 to 500 being present. At about 4.30 o'clock on Tuesday we went to the church and found it packed, 2,000 people being present. Their usual service had been going on for some time and we were soon invited to the front. One of the priests gave an introductory word, and Mr. Millard preached the pure gospel for half an hour or so, to a thoroughly attentive audience, after which we were invited to go up to another room for a cup of tea. While we were there the people all spoke favorably, but it seems that after we left a variety of opinions was expressed.

"Before Saturday came, so much had been said against his using the churches, that the Arachnort withdrew his permission for further services there. We had felt some doubt whether the fact that it was a holiday time would be an advantage or otherwise, but I think there is no doubt that it has been an advantage. During the Easter calling days, it is said Mr. Millard and his meetings were the universal subject of discussion, and it is certain that the city generally has been moved as never before in these directions. The attendance at the Wednesday and Thursday morning meetings was somewhat less, as the people generally went to their business, but the room was still well filled. On Wednesday afternoon he met the women and on Thursday afternoon he went to the city chapel and that room, too, was packed. Friday he made his rest day, but there was a well attended meeting in the morning, conducted by the natives entirely. Mr. Millard and I rested by visiting Varark, and he had the opportunity of addressing the sixty orphan boys there gathered. Saturday being a holiday again, we had two meetings, both crowded, and the evening one was overflowing. The Sunday morning meeting was full, and at noon we

made a new departure, and held the service in the open air, with an audience of at least 1,500, and he again spoke to the orphans and the young men, from outside, who have already subscribed to the C. E. pledge, some 25 or more, many of them promising young men. And so has closed a busy and a blessed week in which we, as missionaries, and the church members, especially the teachers and others who were already converted, as we hope, have received a real uplift, which I

trust will prove permanent, while very many from outside have become interested, and I hope the coming weeks will show that many have come into the Kingdom. I should have said that after the Wednesday forenoon meeting an invitation was given for those who were willing, then and there, to give themselves to Jesus, to remain, and there must have been 40 or so besides the Protestants, who stayed. We praise the Lord for this visit. Mr. Millard hopes to start for Erzroom today."

Marathi Mission.

MANY INQUIRERS.

MR. HARDING, of Sholapur, writes as follows of the effect of the tribulations through which the people are passing:—

"The famine and pestilence have softened and humbled the people, and wherever we go there is found a preparation of heart to receive the truth, that I have never seen before. These terrible judgments seem like a direct voice from God, calling the people from their wanderings and debasing superstitions, and some at least are beginning to realize this. I baptized eleven adults while we were out, and the same number of children. There are many other inquirers whose baptism is delayed for the present.

"The famine is less severe than it was three months ago, but in many regions there is still much suffering, and many are dying from the effects of insufficient or unwholesome food. We noticed, also, a remarkable destitution

of clothing among all the middle and lower classes.

"We do not expose ourselves unnecessarily, but it seems clearly our duty and privilege to remain and do what we can. We are able to give encouragement and render help in many ways. This is sometimes directly to the sick, but more frequently it is in the segregation camps, where there is inevitably much discomfort and suffering. I hope our friends at home will be as free from anxiety for us as we are for ourselves. The Lord is our keeper, and it should be added that Europeans, even those who come daily in contact with the disease, are remarkably exempt from it. It seems almost like a special providence. About a dozen children, mostly girls, left orphans by the pestilence or deserted by their friends, have been sent to us, and more will doubtless come. Miss Fowler and her teachers are caring for the girls and Mr. Fairbank for the boys."

Madura Mission.

AN OPEN FIELD.

REV. AND MRS. JEFFERY, on their return to India, were assigned to Melur, and his first letter refers to the outlook

at that station. Since this letter was written the visit of the students of the Theological Seminary at Pasumalai to one section of the Melur station field,

reported by Dr. Jones in the article on page 266, has taken place. Melur is about eighteen miles northeast of Madura city, and Mr. Jeffery writes of matters as he found them when he arrived at the station:—

"We found many disappointing features in the work here. The station has had no resident missionary practically since Mr. Gutterson went home, nearly ten years ago. Consequently the work, as all work must do under such circumstances, has fallen behind. These latter years of reductions have told seriously on this station, which has always been as a stony field. Though we feel seriously the severe reductions which the Board has found necessary to place upon us again this year, we have undertaken the work of reconstruction. We have opened a boarding school with some thirty children and a force of three teachers. I very much want to put another Bible woman at work when Miss Swift's Bible school closes in March, and we urgently need five or six catechists at once. An effort will be made this year to fill some of these needs. I cannot hope to fill all.

"I want to say that while the results of the past seem discouraging there are many hopeful signs. The natives, everywhere I go throughout the station, show a very cordial, friendly spirit, and seem open to the preaching of the gospel. I have scarcely visited a village in which they have not appealed to me to open a

Christian school, with offers to do much themselves. The offerings which they propose are not enough, nor would they be constant enough to guarantee one in opening the school and depending on these offerings to carry on the school. Consequently I wait. As far as I am able to see, these village schools and our boarding schools, properly manned and worked, are our strongest evangelistic agencies.

"I have noticed some new forms of native Christian life that are encouraging. I had just become settled in the station when I received word from the Native Evangelical Society that their two traveling evangelists were ready to itinerate in the Melur station if I desired them.

"During the Christmas holidays the Pasumalai College, Y. M. C. A., sent a band, consisting of sixteen earnest young men, to us at Melur, at their own charges, to preach and itinerate. Both these itineracies are undertaken and carried on without any suggestion or special direction of the missionary. We shall be rejoiced to see more and more of these signs of independent progressive native life. This morning we had large audiences in the villages which we visited. The people gave interested attention and were eager to buy booklets, many of which were sold.

"We are all looking eagerly for the gathering of many souls into the kingdom during this year."

NOTES FROM THE WIDE FIELD.

AFRICA.

UGANDA. — The *Church Missionary Intelligencer* for May has very full reports of the Christian work of the past year in this central African kingdom, covering the details of the recent revolts. The magazine calls for praise both for the deliverance in dangers that are past, and for the present encouragement in the work, in spite of many difficulties. Among the features of the year is the movement among women, who have heretofore kept quite in the background. They are still shy, and not ready to take hold of advance work, yet they are coming more and more to listen to the message of the gospel. During the time of the revolt, when the men were

away in the army, there was a very perceptible increase in the number of women who attended the Bible classes. One letter speaks of the attendance at Mengo, the capital, of nearly 500 women on the first day of a special meeting for them, and the attendance is steadily on the increase. Dr. Cook reports, in reference to the great numbers who have made an open profession to follow Christ, that there is yet a large amount of superficiality about some of the work done, but the grand fact remains that almost anywhere one can find numbers of really spiritual Baganda whom one is able to make friends of and whose lives do one good to see. Among the interesting facts reported is one from Miss Taylor, who had commenced reading with Eva Elini, the mother of the little prince Daudi. When this lad was proclaimed king in place of his father, Mwanga, Eva Elini became queen mother and she now comes to the reading class with the other ladies.

An interesting story is told of the chief of Kyadondo, a Christian man, who was appointed to visit the churches in a certain district. He undertook the duty, but in order that he might fulfill it he dropped the title of chief, took his old name, and went about as an ordinary man, preaching, encouraging, and admonishing. Another interesting report comes from the province of Bulemezi. It seems that within that province there are now 120 churches. During the year three large and important churches have been opened, and one man alone has built a church. Of this province Mr. Lewin writes:—

"During the year 691 persons have been baptized, including two big chiefs, Kamiya and Musitala; the former was at one time a bitter enemy of the gospel, while the latter was, until recently, a great drunkard. Both of them are triumphs of saving grace and brands plucked from the burning. We have now some 579 more under instruction for this holy rite. Also the present year there have been 127 fresh communicants, and twenty-six young men are being taught in the hope of being sent out as teachers in a short time. The church council teachers now number forty-one, there having been a falling off on account of lack of funds to support them. The native church is far from able as yet to provide an adequate number of teachers for all the open doors, and often one's heart is saddened by having to refuse a teacher to pleading people who have already built a little church in the hope that some one might be found to lead them into the gospel light. In Kisitala itself the mud church is always well filled, and during the year we have had here our first glimpses of Christian marriage in these parts."

The fact is stated that within this province of Bulemezi no less than four churches have been burned down maliciously. Yet despite of all deductions which must be made on account of the imperfections of many of the professed converts and the opposition of some bigoted heathen, the year has been one of remarkable progress, and it is marvelous that amid revolution and revolt the Christian cause seems to triumph.

KOREA.

THE Church at Home and Abroad for June has a remarkable report from Rev. Mr. Baird concerning the progress of the work in Korea. Indeed, the growth is so rapid that much anxiety is felt because of the impossibility of maintaining proper oversight of the work. Several places are mentioned where a year or so ago there was but a single service held, while now there are from six to twelve regular places of worship. The congregation at Han Chun is reported to have grown so that, though it has one of the best churches in the country, the congregation cannot be accommodated, and it is necessary for the men to meet at one time of day and the

women at another, in order to have seating room. Mr. Baird reports that while this progress is visible in the country towns there is similar growth in the vicinity of Pyeng Yang, to which as a center the people from the country are constantly flocking. He says there is no cry that we hear louder now than the cry for instruction, both for old and young, for instruction of every kind, both scriptural and secular. There is no greater need here than the proper training of the church leaders. Surely the fields of Korea are white for harvest.

MADAGASCAR.

THERE are still very grave difficulties and trials in the work of the French Protestant Mission in Madagascar. While the civil authorities continue to protest their impartial neutrality in religious matters, they still fail to restore most of the Protestant church buildings which were seized by the Catholic priests at the time of the French conquest.

Again, the withdrawal of the English missionary teachers, made necessary by the law requiring the use of the French language in the schools, has greatly reduced the Protestant teaching force. The native teachers are hampered by capricious exactions; in some quarters forbidden to cultivate gardens to eke out their scanty salaries; in others, obliged to add to their schools, not only a garden, but a locksmith's and a joiner's shop. "How will it be possible," asks a French Protestant missionary, "to combine with the planting of eight hundred gardens in the province of Imerina, the organization of eight hundred locksmiths' and joiners' shops as well?"

At the time of the French occupation, Antananarivo, the capital, was almost wholly a Protestant city. Now the Catholics have six high schools there, one of which has five hundred pupils. The Protestants have two high schools which do not together have five hundred pupils. The primary schools are in the same condition, even Protestant parents sending their children to the Catholics, who have fifteen French priests, as teachers, in the high schools alone. The parents say, "It is only to learn French; then they will return to the Protestant church. They cannot understand the danger and the hypocrisy of this conduct. It goes without saying that the Catholic catechism holds a large place in the instruction."

Meanwhile, the little band of Protestant missionaries go bravely about their work, sustained by their faith and encouraged by many faithful adherents. They parted with their English predecessors with deep regret. One of the Frenchmen writes as follows:—

"Christianity loses in them a power in the Betsileo, and while fully recognizing that their departure is necessary, it must be deeply deplored." In regard to Mr. and Mrs. Pearse, who were about to leave, he adds: "It is with a sad heart that they go. They do not say it, they do not even show it. It is always the same kindly smile which brightens their fine faces. But the lines grow deeper day by day, and the hair whitens. Nothing of all this has appeared in Mr. Pearse's addresses. He has at once announced the gospel and bidden his hearers remember that Jesus Christ alone is our mediator with God. And after having introduced me as the representative of the French Protestant mission, who will now have the oversight of this district, he has quoted some significant texts. He has repeated many times to the children and to their parents: 'Have confidence in France, your new country; love her; listen to her counsels and obey her orders.' Apropos of this, he has made some most eulogistic remarks about France. A Frenchman could not have done it better, nor perhaps as well. One could see that it was not forced; it was sincere."

NOTES FOR THE MONTH.

SPECIAL TOPIC FOR PRAYER.

For the work in Papal Lands: that the influences connected with the present war between the United States and Spain may not prejudice the people in Papal Lands against the gospel now proclaimed among them by citizens of America; that the cause of religious liberty may be advanced; and that superstition and bigotry may come to an end.

ARRIVAL ABROAD.

April 10. At Yokohama, Miss Annie H. Bradshaw, returning to the Japan Mission.

DEPARTURES.

May 28. From San Francisco, Rev. Lyman P. Peet and wife, returning to the Foochow Mission.

ARRIVALS IN THE UNITED STATES.

May 16. At San Francisco, Dr. and Mrs. Henry T. Whitney, of the Foochow Mission.

May 17. At New York, Rev. and Mrs. Lucius O. Lee, of the Central Turkey Mission.

May 19. At New York, Miss Anna F. Webb, of the mission to Spain.

May 27. At San Francisco, Rev. and Mrs. Elwood G. Tewksbury and Miss Nellie N. Russell, of the North China Mission; also Rev. and Mrs. Schuyler S. White, of the Japan Mission.

June 6. At New York, Rev. and Mrs. George E. White and Miss Mary E. Brewer, of the Western Turkey Mission.

June 14. At New York, Rev. F. L. Kingsbury, M.D., and wife, of the European Turkey Mission.

DEATHS.

April 6. At Oxford, Penn., Rev. Edward Webb, for nearly twenty years missionary of the American Board in India. Born in England Dec. 15, 1819, Mr. Webb came to New England and graduated at Andover Seminary in 1845, and joined the Madura Mission with Messrs. Herrick and Rendall the same year. In 1864 he came to the United States and was released from the service of the Board, and has since labored in the ministry of the gospel in Delaware and Pennsylvania. He was a man of most devoted spirit and of true missionary consecration. Miss Anna F. Webb, of the mission to Spain, is his daughter.

May 12. At Washington, D. C., Rev. Allen Hazen, D.D., formerly of the Marathi Mission. (See page 254.)

DONATIONS RECEIVED IN MAY.

MAINE.

Andover, Cong. ch.	6 00
Bangor, Central Cong. ch.	100 00
Bath, Mrs. S. W. Cushing.	5 00
Belfast, Y.P.S.C.E. of 1st Cong. ch., for support Rev. J. K. Greene, D.D.	10 00
Biddeford, 2d Cong. ch.	25 35
Brewer, 1st Cong. ch.	10 00
Brownville, Cong. ch.	12 50
Bucksport, Mrs. Edw. Buck,	25 00
Camden, 1st Cong. ch.	10 00
East Otisfield, Mrs. Susan K. Loring,	5 00
Gray, Cong. ch.	1 08
Hamden, a few friends, 150.00; Cong. ch., 5.25	155 25
Hancock Point, Friends,	15 00
Lewiston, Pine st. Cong. ch.	36 49
Ligonia, Cong. ch.	5 00
Norridgewock, Friend,	5 00
Phillips, Cong. ch.	11 67
Phillipsburg, Friends,	10 00
Portland, 2d Parish ch., W. C. G. Car- ney, 5.00; Friend, 4.00,	9 00 — 457 58

NEW HAMPSHIRE.

Atkinson, Miss Abigail L. Page,	50 00
Boscawen, J. G. C.	5 00
Campton, Cong. ch.	11 70
Candia, Cong. ch.	10 00

Colebrook, W. C. Landis,	1 00
Concord, West Cong. ch., 16.56; South Cong. ch., Mrs. Asa McFarland, 5; other friends, 2,	23 56
Derry, Central Cong. ch., Mrs. B. F. Parsons,	5 00
Durham, J. E. Andrews, Christening fee for educational work China,	50
East Brentwood, Cong. ch.	7 00
East Westmoreland, Friends,	3 00
Gilsum, Cong. ch.	4 00
Hampton, Cong. ch.	9 52
Hanover, Theresa G. Leach,	5 00
Hillsboro Bridge, Mrs. Caroline M. Burnham,	10 00
Hinsdale, Cong. ch.	6 95
Lee, Men's Mission Circle and Y. P. S. C. E.	7 00
Lisbon, Mrs. W. H. Cummings and daughter, 75.00; Miss S. E. Mer- rill, 3,	78 00
Lyme, Cong. ch.	30 00
Manchester, 1st Cong. ch.	68 90
Meriden, W. H. Cummings,	10 00
Nashua, Bessie S. Savery,	1 00
New Boston, Levi Hooper,	10 00
Newington, Cong. ch.	6 00
North Hampton, J. L. Philbrook,	5 00
Pembroke, 1st Cong. ch.	16 23
Tamworth, Cong. ch.	9 15
West Rindge, George G. Williams,	15 00 — 409 11

VERMONT.

Burlington, 1st Cong. ch.	288 00
Cambridge, Mrs. Charlotte Safford,	
10; S. M. Safford, 5,	15 00
Cornwall, Cong. ch., E. R. Robbins,	500 00
Enosburg, Cong. ch.	20 15
Gayville, Cong. ch.	5 60
Irasburg, Cong. ch.	14 25
Jeffersonville, 2d Cong. ch. of Cam-	
bridge,	5 00
Johnson, Elvira Carver,	2 00
Newport, 1st Cong. ch.	14 85
North Thetford, 1st Cong. ch.	15 08
Norwich, J. G. Stimson,	100 00
Orwell, Mrs. C. J. Dewey,	1 00
Pittsfield, Cong. ch.	5 00
St. Johnsbury, Martha C. Goodwin,	20 00
South Hero, Mrs. E. H. Squier,	1 00
South Royalton, Cong. Sab. sch., for	
catechist, Madura,	10 00
Springfield, Perez Whitcomb, 1;	
Friend, 2,	3 00
Stafford, Cong. Y. P. S. C. E. for	
Forward Movement,	8 25
Waitsfield, Cong. ch.	15 00
Williston, Mrs. M. A. Clark,	25 00
Windham, Cong. ch., of which 1 from	
Banks Fund,	33 00
Windsor, Mrs. Richard M. Hall,	5 00
Worcester, Mrs. Sophia S. Hobart, to	
const. Rev. Wm. VATER, H. M.	50 00
— Friend,	6 00—1,161 02
<i>Legacies.</i> —Royalton, Cyrus B. Drake,	
less expenses,	2,678 87
South Royalton, Susan H. Jones,	
by John R. Woods, Ex'r,	376 53—3,063 40
	4,217 02

MASSACHUSETTS.

Amesbury, Union Cong. ch.	9 00
Amherst, Hubert Lyman Clark,	10 00
Andover, Friend,	25 00
Arlington, Friend toward support Rev.	
W. S. Ament, 500; Miss E. H. Bur-	
rage, 1,	501 00
Bedford, Trinitarian Cong. ch.	39 77
Belchertown, Cong. ch.	22 51
Beverly, A. J. Bradstreet,	5 00
Boston, 2d. ch. (Dorchester), to const.	
QUINCY W. WALES, H. M., 185;	
do. a friend, 40; Y. P. S. C. E., of do.	
toward salary of Dr. F. C. Wellman,	
100; Highland ch., 102.35; Park-st.	
ch., 40; Central ch. (Dorchester),	
15.31; Berkeley Temple, 10; South	
Evan. ch. (West Roxbury), 4.24;	
Rev. George F. Stanton, 10; Mrs.	
W. H. Turner, 5; W., 200; Friends,	
20; a friend, 10; a friend, 2; a	
friend, 1; Extra Cent-a-day Band,	
Cong. House, for Wagolie sch., 12,	825 90
Buxborough, Martha J. Steele,	1 00
Brockton, Porter Cong. ch., 2.28;	
Mrs. H. C. Gill, 10,	12 28
Cambridge, Friend,	50 00
Canton, Cong. ch., to const. Rev. M.	
ANGELO DOUGHERTY, H. M.	306 32
Chesterfield, Cong. ch.	4 65
Danvers, Maple-st. Cong. ch.	261 67
Dedham, M. C. B.	100 00
Everett, Y. P. S. C. E. of Mystic Side	
Cong. ch., for catechist, Madura,	25 00
Fall River, Sarah V. Bowen, 10;	
Friend, 10;	20 00
Falmouth, 1st Cong. ch.	31 00
Florence, Mrs. Harriet R. Cobb,	5 00
Franklin, Cong. ch.	23 34
Fitchburg, Calvinist Cong. ch., of	
which 32 from W. W. Dole, 94.60;	
Rollstone Cong. ch., Miss Lucy E.	
Rice, 3.00,	97 60
Foxboro, Cong. ch., Miss E. C.	
Hodges,	1 00
Gardner, 1st Cong. ch.	56 00
Gloucester, H. M. Walen,	5 00
Hampden, Cong. ch., Mrs. L. S.	
Woodworth, in memory of Dea.	
William V. Sessions,	5 00

Holden, Cong. ch., 32; Y. P. S. C. E.	
of 1st Cong. ch., toward support	
Rev. Dwight Goddard, 2,	34 00
Holliston, Amy W. Miller, 5; Caro-	
line Morse, 55,	5 55
Holyoke, 2d Cong. ch.	88 15
Hubbardston, Cong. ch., 8; Friend, 10,	18 00
Hyannis, Cong. ch.	6 80
Hyde Park, 1st Cong. ch.	42 27
Ipswich, L. A. W.	15 00
Lakeville, Friend,	5 00
Lanesboro, William Robinson,	5 00
Leominster, Cong. ch.	87 00
Lexington, Friend,	5 00
Lunenburg, Cong. ch.	6 00
Lynn, Miss M. T. Litchfield,	1 00
Maynard, Endeavorers,	5 00
Medfield, Cong. ch.	10 35
Medford, Mystic ch., Mr. and Mrs.	
D. W. Wilcox,	50 00
Miller's Falls, 1st Cong. ch.	6 50
Monson, Cong. ch., 27.85; G. E. Ful-	
ler, M. D., 10,	37 85
Newburyport, Prospect-st. ch., 18.91;	
Mrs. Frances Madison for India,	
100; Friend, 10,	128 91
Newton, Elliot ch., 755; Miss E. F.	
Wilder, 10,	765 00
North Amherst, Friend, through	
Rev. E. W. Gaylord,	2 00
North Brookfield, Mrs. J. E. Porter,	
10; Friend, 10,	20 00
North Grafton, Mrs. S. E. Smith,	10 00
Northampton, Friend,	300 00
Norton, Trin. Cong. ch., of which 50	
from Mrs. E. B. Wheaton,	58 47
North Truro, Cong. ch.	6 00
Orange, Central Cong. ch.	54 19
Peabody, Miss S. W. Wheeler, 50;	
Mr. and Mrs. Richard Smith, 5;	
Friend, 20,	75 00
Pepperell, Cong. ch.	38 34
Petersham, Cong. ch., of which 3.15	
from Ladies' Union Soc.,	17 30
Pittsfield, Rev. Edw. Strong, D.D.,	
10; Mrs. Harriet S. Strong, 40,	50 00
Plympton, Cong. ch.	2 00
Randolph, Michael Ford,	5 00
Riverdale, Friend,	1 00
Rockport, Cong. ch., of which 5 from	
Z. A. Appleton,	11 01
Salem, South ch., member, 25;	
I. H. N., 1,	26 00
Saxonville, Edwards ch., Mission	
Band,	10 00
Shrewsbury, Cong. ch.	10 00
Somerville, Franklin-st. Cong. ch.,	
66.64; Mrs. Helen M. Gulliver, 3,	69 64
South Framingham, West ch., Friend,	
10; Mrs. Ellen Adams for India,	
100,	110 00
South Franklin, S. D. Hunt,	1 00
So. Grafton, Union Cong. ch.	24 00
South Hadley, 1st Cong. ch.	13 00
South Walpole, Clericus, 1; X. Y. Z., 1,	2 00
South Weymouth, Old South ch.	9 00
Springfield, Harry Handy,	4 00
Stoneham, Cong. ch.	21 15
Templeton, Trinitarian,	15 10
Turner's Falls, Cong. ch.	34 02
Upton, Benjamin W. Brewer,	3 00
Waltham, F. C. Frese,	2 00
Wayland, Trin. Cong. ch.	14 00
Wellesley, Mrs. E. N. Horton, 10;	
Friend, 25,	35 00
Wellesley Hills, M. L. M.	1 00
West Boylston, 1st Cong. ch.	1 25
West Newton, 2d Cong. ch., member,	3 00
Westfield, 1st Cong. ch.	149 42
Westhampton, A. G. Jewett, 1; Lady	
friend, 5,	6 00
Whitinsville, Y. P. S. C. E. of Cong.	
ch., for native pastor, Ahmednagar,	40 00
Whitman, B. F. Hastings, M.D.,	5 00
Wilkinsonville, Friend,	20 00
Worcester, Adams Sq. Cong. ch., 7;	
Ezra Sawyer, 10; Susan B. Thomp-	
son, 10; Elmer H. Wilmarth, 5,	32 00
Wrentham, Cong. ch., Friend,	25 00
— Friend, for medical work,	5 00
— Friend, for work in Africa,	5 00—5,003 71

Legacies.—Amherst, Mrs. Sarah D. Russell, by D. W. Palmer and Marshall D. Dickinson, Ex'rs, 500 00
Northampton, Numan Clark, Spencer, J. L. Bush, by H. P. Howland, Jr., Ex'r, 35 00
5,118 30—5,653 30

RHODE ISLAND.

Pawtucket, Weeden-st. Cong. ch. 7 20
Peace Dale, Cong. ch. 9 43
Providence, Central Cong. ch. Woman's For. Miss. Soc., 70; Y.P. S.C.E. of Park-place Cong. ch., for work at Frochow, 20; Margaret B. Mackintosh, 10; Mrs. Seth Wheaton, 5; Mrs. Gustave Lindquist, 1, 106 00—122 63

CONNECTICUT.

Andover, Cong. ch. 15 25
Ashford, 1st Cong. ch. 6 00
Bethlehem, Theo. Bird, 10 00
Bridgeport, Park-st. Cong. ch., to const. Wm. E. Phillips, H. M., 106.25; Y.P.S.C.E. of Park-st. ch., 20; Jun.do. 20, for work care of Mrs. M. E. Logan; West End Cong. ch., 25.15; Mrs. S. F. Blodgett, 15; Friend, 10, 196 40
Bridgewater, Y. P. S. C. E. of Cong. ch., for support Rev. John Howland, 2 50
East Hartford, Cong. ch., 5 00
East Windsor, 1st Cong. ch. 25 00
Fairfield, Benjamin Betts, 20 00
Fair Haven, Cong. ch. 60 00
Farmington, Friend, 40 00
Greenwich, Edwin H. Baker, 100 00
Hartford, 1st Cong. ch., 200.40; Park Cong. ch., 47.84; A. P. A., 25, 282 33
Jewett City, 2d Cong. ch. 19 50
Madison, Mrs. J. E. Lewis, 5 00
Manchester, Y.P.S.C.E. of Cong. ch., for support Rev. John Howland, 5; Friend, 50, 55 00
Mansfield Center, Mary Cross, 2 00
Meriden, Y. P. S. C. E. of Center Cong. ch. 4 50
Middlefield, Y. P. S. C. E. of Cong. ch., toward support of Rev. John Howland, 3 00
Middletown, 1st Cong. ch. 18 22
New Haven, Yale Divinity School, for support Rev. W. W. Wallace, 125; Mrs. Arethusa E. Merwin, 10; Thomas P. Carleton, 75; son of a missionary, 50, 185 75
Newington, Cong. ch. 51 08
New London, 1st Church of Christ, to const. WALTER A. SEARLE, H. M., 150 28
New Preston, E. C. Williams, 2 00
Northford, Cong. ch. 10 00
North Woodstock, Cong. ch. 27 60
Norwich, Broadway Cong. ch., member, 25; E. H. Linnell, 5; Mrs. William Ray, 1; R, 10, 41 00
Plantville, Cong. ch. 45 97
Rockville, Union Cong. ch., 7; Y. P. S. C. E. of Union Cong. ch., for native teacher, Kalgan, 25, 92 00
Rocky Hill, Cong. ch. 2 00
Salisbury, Cong. ch., to const., with previous donation, JAMES R. HARRISON and SUSAN REED NORTON, H. M., 35.18; Amicitia, 2.50, 37 68
South Glastonbury, Cong. ch. and Sab. sch. 19 05
South Windsor, Mrs. C.M. Newberry, 1 00
Talcottville, Cong. ch. 329 00
Thomaston, 1st Cong. ch. 11 00
Thompsonville, Catherine Kingsbury, 10 00
Tolland, W. A. Agard, 5 00
Torrington, 3d Cong. ch. 147 01
Vallingsford, Mrs. J. E. Doolittle, 5 00
Waterbury, Dr. Robert Crane, 20 00
Westester, Cong. ch. 6 32
Whitcombville, Charles W. Brock, 5 00
— Thank-offering, 40 00—2,093 64

Legacies.—Southport, Mrs. Hetty D. Gookin, by John H. Perry, Ex'r, bal. (prev. received 5,820), 190 00
West Hartford, Maria Whitman, by Myron A. Andrews and Irving W. Havens, Admr's, 2,000 00—2,180 00
4,273 64

NEW YORK.

Albany, Mrs. W. M. Griffith, 5; Friend, 35, 40 00
Binghamton, N. T. Durfee, toward support of missionary, 25 00
Black Creek, Cong. ch. 9 08
Brooklyn, Cent. Cong. ch., 100; Cent. Cong. ch., Mrs. C. A. N. Cook, 20; New Eng. Cong. ch., 44.75; Alfred O. Blaisdell, 5, 109 75
Buffalo, William D. Hammond, 5 00
Cambria, Cong. ch. 8 50
Canandaigua, Mrs. H. E. L. Thomas, for Marathi, 5; Friend, 100, 105 00
Corland, 1st Cong. ch., member, 50 00
Eldred, Rebecca C. Eldred, 5 00
Flushing, Cong. ch. 62 16
Honeoye, Cong. ch. 24 50
Java, Cong. ch. 7 16
Little Valley, Cong. ch. 3 00
Lisbon Centre, William H. Forsythe, 2 00
Lyander, Cong. ch. 16 20
Merrickville, Mrs. J. F. Hardie, 1 00
New York, Pilgrim Cong. ch. (of which 50 from H. N. Lockwood), 90.21; Plymouth ch., 20.07; George S. Hickock, 25; Isaac Edwardson, 5; Richard Lemner, Jr., 5; B. Fischer, 1; W.C.C., 20; Friend, 1, 176 28
Northville, Cong. ch. 19 94
Parishville, A. B. C. 10 00
Perry Centre, Cong. ch. 3 15
Pittsford, Mrs. C. E. Collins, 1 00
Port Leyden, A. J. Schroeder, 5 00
Riverhead, M. P. and R. H. Tuthill, 20 00
Rochester, South Cong. ch. 7 65
Sidney, 1st Cong. ch. 28 30
Spencerport, 1st Cong. ch. and Sab. sch., 16 77
Stamford, Mrs. Dea. Hubbard, 5 00
Syracuse, Danforth ch. and Sab. sch., 43 11
Tarrytown, Mrs. H. F. Lombard, 50 00
Warsaw, Cong. ch. 7 48
West Winfield, Mrs. Nettie Spencer, 10 00—942 63

Legacies.—Batavia, Phineas L. Tracy, by John F. Lay, Trustee, add'l, 23 62
965 65

NEW JERSEY.

Chatham, Friend, 15 00
Closter, 1st Cong. ch. 7 00
Metuchen, Mrs. Andrew Pierce, 10 00
Newark, Y.P.S.C.E. of Belleville-ave. Cong. ch., for Bible reader, Madura, 10; John J. Jube, 10, 20 00
Westfield, Cong. ch. 10 00—62 00

PENNSYLVANIA.

Braddock, Cong. ch. 3 00
Cambridge Springs, F. C. and L. 1 00
Kane, William T. Cook, 5 00
Lansford, Welsh Cong. ch. 5 25
Mt. Carmel, Cong. ch. 5 00
Pittsburgh, Cong. ch. 25 00
Wilkes Barre, D. W. Hughes, 1 00—45 25

MARYLAND.

— Friend, 500 00

DISTRICT OF COLUMBIA.

Washington, Mt. Pleasant Cong. ch. 33 40

NORTH CAROLINA.

Dudley, Cong. ch. 5 00
Whittier, Cong. ch. 2 75—7 75

FLORIDA.

Bellevue, Cong. ch.	8 25
Interlachen, C. A. Bursh,	3 20
Longwood, Cong. ch.	4 50
Orlando, Cong. ch.	3 00
Parker, Mrs. Fanny Park,	50 00
St. Petersburg, Cong. ch.	5 00 — 73 95

LOUISIANA.

Hammond, Cong. ch.	7 79
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TEXAS.

El Paso, Cong. ch., Mexican,	12 00
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INDIANA.

Indianapolis, People's Cong. ch.	1 00
Kokomo, Cong. ch.	10 00 — 11 00

MISSOURI.

Bevier, Welsh Cong. ch.	5 00
De Soto, 1st Cong. ch.	5 25
Guilford, Mr. and Mrs. J. P. Harding,	10 00 — 20 25

OHIO.

Cincinnati, Walnut Hills Cong. ch.	67 72
Cleveland, Euclid-ave. Cong. ch., for support Rev. H. B. Newell,	85 60
Columbus, Eastwood Cong. ch.	25 00
Medina, Cong. ch., to consist with other dona. MABEL HARRINGTON and Mrs. R. M. McDowell, H. M.	50 00
Mt. Vernon, Mrs. Charles Curtis,	5 00
Oberlin, 2d Cong. ch., \$3.79; 1st Cong. ch., 20	75 79
Saybrook, Friend,	4 00
Sheffield, Cong. ch.,	11 00
West Andover, Cong. ch.	4 35
Unionville, Cong. ch.	10 48
Youngstown, John J. Thomas,	10 00 — 348 94

ILLINOIS.

Buda, Cong. ch.	66 00
Canton, Cong. ch.	14 42
Champaign, Cong. ch.	60 93
Chicago, Leavitt-st. Cong. ch., 47.61; Warren-ave. Cong. ch., 28; students of Chicago Theol. Sem. toward support Rev. C. N. Ransom (of which 10 from Graham Taylor) 101; Miss Julia A. Hincks, 2.50; Harry S. De Velde, 2,	181 11
Dover, Cong. ch.	18 65
Harvey, The Y's,	10 00
La Grange, Cong. ch.	50 00
Neponset, Cong. ch.	12 00
Normal, Cong. ch.	7 68
Oak Park, 1st Cong. ch., 107.32; 2d Cong. ch., 78.76; Edith M. Ames, 5,	191 08
Ontario, Cong. ch.	10 77
Pecatonica, R. E. Short, to const. Mrs. CLARA DAVIS BRIDGMAN, H. M.	100 00
Peoria, Miss M. H. Bradley, 10; Rev. A. A. Stevens, 5,	15 00
Rockford, Mrs. H. D. Lewis in memory of her husband,	5 00
Roseville, Mr. and Mrs. L. C. Axtell,	350 00
Waverly, Cong. ch.	9 88
Winnebago, Cong. ch.	16 00
Wyoming, Cong. ch.	13 25 — 1,131 17

Legacies. — Griggsville, E. Buzier, by Thomas Turnbull, Ex'r, 100 00
1,231 17

MICHIGAN.

Chapel, 2d Cong. ch.	1 10
Delhi, Cong. ch.	1 00
Eaton Rapids, 1st Cong. ch.	20 00
Grand Haven, Cong. ch.	10 44
Harrison, 1st Cong. ch.	2 54
Mulliken, Cong. ch.	9 00
Muskegon, 1st Cong. ch.	16 92
Newaygo, Friend,	10 00
Olivet, Miss Emily May Ely and other friends,	40 00
Salem, 1st Cong. ch.	6 20
St. Johns, 1st Cong. ch.	41 95 — 169 16

WISCONSIN.

Browtown, H. Lathrop,	5 00
Columbus, Cong. ch.	5 00
Evansville, Cong. ch.	37 83
Hammond, Cong. ch.	3 40
Leeds, Cong. ch.	7 50
Madison, 1st Cong. ch.	102 23
Merrimack, Mr. and Mrs. M. T. Martin,	2 50
Milton, Cong. ch.	12 08
Milwaukee, Plymouth Cong. ch.	50 00
North Walworth, Cong. ch.	7 00
Pepin, Mrs. D'Etta H. Thompson,	2 50
Princeton, Cong. ch.	7 00
Rosendale, Welsh Cong. ch.	11 75
Viroqua, Cong. ch.	11 50
Waukesha, Welsh Cong. ch.	11 30
Wauwatosa, 1st Cong. ch.	83 15
West Rosendale, Cong. ch.	15 00 — 374 04

Legacies. — Beloit, Mrs. Ellen B. French, by A. P. Waterman, Ex'r, 3,000 00
3,374 04

IOWA.

Algona, A. Zahlen,	9 00
Arthur, Rev. and Mrs. C. E. Tower,	5 00
Avoca, German Cong. ch.	4 00
Big Rock, Cong. ch.	4 00
Casa, Cong. ch.	14 50
Cincinnati, Cong. ch.	3 69
Fort Atkinson, German Cong. ch.	5 45
Knoxville, Cong. ch.	5 00
Lansing, German Cong. ch.	2 00
McGregor, Catherine Gilchrist,	5 00
Monona, Cong. ch.	6 25
Newton, Guiljelma Zollinger,	8 00
Osage, Mrs. P. A. Shattuck,	5 00
Prairie City, Clarence P. Emery and wife, by J. H. Merrill, Trustee,	16 67
Wall Lake, Widow's mite,	2 00 — 94 96

MINNESOTA.

Benson, Cong. ch.	1 75
Dodge Center, Mrs. H. A. Cotton, Birthday Offering for work in W. C. Africa,	10 00
Duluth, Mrs. M. Gender,	1 00
Groveland, Cong. ch.	2 57
Marshall, H. M. Burchard,	6 00
Minneapolis, Fifth-ave. Cong. ch., 7.90; Dr. and Mrs. G. W. Bass, 10; Helen A. Wilder, 1,	18 90
Monticello, 1st Cong. ch.	3 87
Northfield, Cong. ch., 63.64; Friend, 20,	103 64
St. Paul, Olivet Cong. ch., for Hulsekegh Mission, 44.26; Park Cong. ch., 13.20; Atlantic Cong. ch., 5,	62 46
Silver Lake, Boh. Free Ref. ch.,	20 00
Wayzata, Cong. ch.	3 43
Worthington, Union Cong. ch.	50 00 — 283 62

KANSAS.

Blue Rapids, Cong. ch.	3 58
Burlington, Friend,	5 00
Clay Center, Clarence Eastman, Mem. ch.	6 25
Russell, Cent-a-day Club,	2 40
Tonganoxie, Cong. ch.	6 81 — 24 04

NEBRASKA.

Albion, Cong. ch.	15 00
Bruning, Cong. ch.	2 50
Franklin, Heman Platt,	5 00
Lincoln, Vine-st. Cong. ch.	41 36
Santee Agency, Miss Edith Leonard,	10 00
Shickley, Cong. ch.	3 20
Strang, Cong. ch.	2 63
	79 75

CALIFORNIA.

Alpine, Mrs. J. A. Rogers,	1 00
Bakersfield, Cong. ch.	3 00
Jamul, Ladies' Aid Sec. of Cong. ch.	2 50
Lincoln, Cong. ch.	7 10
Los Angeles, J. B. Irvine, Jr.	1 00
Messina, Highland Church of Christ,	11 00
North Ontario, Mr. and Mrs. R. C. Williams,	5 00
Pasadena, Gilbert Longfellow,	5 00
Redlands, 1st Cong. ch.	4 50
Riverside, Mr. and Mrs. W. E. Atwater,	5 00
Sierra Madre, Cong. ch.	7 00
West Saticoy, Rev. William W. Snell,	1 00
	83 10

COLORADO.

Florence, C. H. Bissell and family,	10 00
Idaho Springs, L. H. Wolcott,	10 00
Telluride, Cong. ch.	10 00
	30 00

WASHINGTON.

Ritzville, 1st Cong. ch.	5 85
Riverside, Cong. ch.	3 05
Skokomish, Cong. ch.	1 95
Tacoma, Cong. ch.	2 50
Washougal, Cong. ch.	2 80
	16 15

NORTH DAKOTA.

Fargo, Rev. John L. Maile, toward support Rev. Fred R. Bunker,	5 00
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SOUTH DAKOTA.

Keystone, 1st Cong. ch.	80
Lake Henry, Cong. ch.	1 25
Sioux Falls, Ger. Cong. ch., Friend,	10 00
	12 05

MONTANA.

Great Falls, 1st Cong. ch.	2 55
Helena, Y. P. S. C. E., for Forward Movement,	10 00
Red Lodge, Cong. ch.	12 50
	25 05

DOMINION OF CANADA.

From the CANADA CONGREGATIONAL FOREIGN MISSIONARY SOCIETY.

Rev. W. T. Gunn, Montreal,	
Treasurer.	496 00

FOREIGN LANDS AND MISSIONARY STATIONS.

CHINA.—Jen Ts'un, Rev. J. B. Thompson,	5 00
TURKEY.—Aintab, 2d Cong. ch., for Missions in China, 9.05; Constantinople, OSCAR S. HEIZER, to const. himself H. M., 100,	106 05
	114 05

MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS.

Miss Sarah Louise Day, Boston,	
Treasurer.	

For several missions in part,	11,611 07
For salary Rev. John Howland,	10 00
	11,621 07

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois,	
Treasurer.	3,932 00

From WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC.

Miss Bessie B. Merriam, Oakland, California,	
Treasurer.	

For missions in Bulgaria,	2 00
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From CANADA CONGREGATIONAL WOMAN'S BOARD OF MISSIONS.

Mrs. Frances A. Sanders, Montreal,	
Treasurer.	
For Eastern Turkey Missions,	1 00

MISSION SCHOOL ENTERPRISE.

MAINE.—Ligonia, Y. P. S. C. E., 5; Mechanics Falls, 3; Portland, Y. P. S. C. E. of Second Parish Cong. ch., 1; Red Beach Y. P. S. C. E., 1; Saco, Y. P. S. C. E. of 1st Parish ch., 5,	15 00
NEW HAMPSHIRE.—Gorham, Y. P. S. C. E., 5; Hillsboro Center, Y. P. S. C. E., 5; Warner, Y. P. S. C. E., 2; Wilton, Y. P. S. C. E. of 2d Cong. ch., 2.75,	14 75
VERMONT.—Bellows Falls, Y. P. S. C. E., 10; Cambridge, Y. P. S. C. E. of 1st Cong. ch., 5; Milton, Sab. sch., 5.40; Newfane, 2; North Craftsbury, Y. P. S. C. E., 2.70; Windsor, Y. P. S. C. E., 1; Winooksi, Y. P. S. C. E., 3,	29 10
MASSACHUSETTS.—Athol, Y. P. S. C. E., 25; Ballard Vale, Y. P. S. C. E. of Union Cong. ch., 8; Dorchester, Y. P. S. C. E. of Harvard ch., 6.80; Braintree, Sab. sch. of 1st Cong. ch., 10; Dedham, Sab. sch. of 1st Cong. ch., 11.65; Y. P. S. C. E. of do., 25; Falmouth, Y. P. S. C. E., 2; Foxboro, Tracy Y. P. S. C. E. of Bethany Cong. ch., 5; Gilbertville, Y. P. S. C. E., 2; Haverhill, Seeley Y. P. S. C. E., 15; Hingham Center, Y. P. S. C. E., 3.00; Hyde Park, Sab. sch. of 1st Cong. ch., 28.15; Leicester, Y. P. S. C. E., for India, 5; Maynard, Y. P. S. C. E., 5; Friend, 5; Mill River, Y. P. S. C. E., for pupil, care of Rev. W. M. Zumbro, 5.25; Petersham, Y. P. S. C. E., 2.70; Waltham, Cong. Sab. sch. Prim. Dept., 5.90; Wayland, Y. P. S. C. E., 2; Webster, Y. P. S. C. E., 10.25; West Medford, Cong. Sab. sch., 15; Worcester, Immanuel Sab. sch., of which 10 from two friends, 31; Y. P. S. C. E. of Pilgrim ch., 10; Y. P. S. C. E. of Park ch., 2.46,	242 67
RHODE ISLAND.—Slatersville, Y. P. S. C. E.,	2 00
CONNECTICUT.—Branford, Y. P. S. C. E. of 1st Cong. ch., 10; Cromwell, Cong. Sab. sch., 74.17; East Haven, Y. P. S. C. E., 5.92; New Haven, Y. P. S. C. E. of United ch., 15; North Madison, Y. P. S. C. E., 3.20; Preston City, Y. P. S. C. E., 6.00; South Manchester, Cong. Sab. sch., 10.83; South Norwalk, Y. P. S. C. E., for pupil at Fochow, 20; Waukegan, Y. P. S. C. E., 7.56; Wolcott, Y. P. S. C. E., 3,	156 87
NEW YORK.—Binghamton, N. T. Durfee for pupil in Armenia, 25; Churchville, Cong. Sab. sch., 3.80; Flushing, Cong. Sab. sch., for pupil in Broosa, 21.28; Granville, Y. P. S. C. E., 3; Lockport, East Ave. Cong. Sab. sch., 20; New York, Y. P. S. C. E. of Pilgrim ch., 60; Olivet Cong. Sab. sch., 50; Rocky Point, Y. P. S. C. E., 4.50; Rodman, Y. P. S. C. E., 6,	192 68
NEW JERSEY.—East Orange, 1st Cong. Sab. sch., 15; Woodbridge, Y. P. S. C. E. of 1st ch., 10,	25 00

PENNSYLVANIA.—Braddock, Cong. Sab. sch.
ALABAMA.—Mobile, Y. P. S. C. E. of 1st
Cong. ch.,
LOUISIANA.—Hammond, Sab. sch. of Cong.
ch., 2.92; Y. P. S. C. E. of do., 1.84,
INDIANA.—Ridgeville, Y. P. S. C. E.,
OHIO.—Cleveland, 1st Cong. Sab. sch.,
29.87; Y. P. S. C. E. of Grace Cong. ch.,
1.75; Colerain, Y. P. S. C. E., 6.25; Steu-
benville, Y. P. S. C. E., 8.
ILLINOIS.—Champaign, Y. P. S. C. E., 9.10;
Jun. do., 1.33; Chicago, Leavitt-st. Cong.
Sab. sch., 2; Oak Park, 1st Cong. Sab.
sch., 16.50; Rollo, Y. P. S. C. E., 2.
MICHIGAN.—Eaton Rapids, Cong. Sab.
sch., 4.00; Grand Haven, Cong. Sab. sch.,
1; Grand Rapids, Y. P. S. C. E. of South
ch., 5; Hudson, Y. P. S. C. E., 5; Man-
istee, Y. P. S. C. E., 10; Wheatland, Cong.
Sab. sch., 4.65.
WISCONSIN.—Green Bay, Y. P. S. C. E.,
Mishpah, 25; Stockbridge, Y. P. S. C. E.,
Nettie A. Fielding, 2.
IOWA.—Monona, Sab. sch. of Cong. ch., 3;
Y. P. S. C. E. of do., 5.
KANSAS.—Tonganoxie, Cong. Sab. sch.,
NEBRASKA.—Fairfield, Y. P. S. C. E.,
WASHINGTON.—Pleasant Prairie, Y. P. S.
C. E., 3; Wenas, Y. P. S. C. E., 2.
SOUTH DAKOTA.—Iroquois, Y. P. S. C. E.,
2.50; Springfield, Y. P. S. C. E., 1.25.
IDAHO.—Weiser, Jun. Y. P. S. C. E.,

3 25
1 00
4 96
2 00
23 80
45 87
33 03
30 25
27 00
5 00
3 75
3 55
5 00
3 75
7 25
850 63
IOWA.—Exira, Y. P. S. C. E., for White
Fund, 80; Harlan, Int. Y. P. S. C. E.,
for do., 10; Red Oak, Y. P. S. C. E. of
South Cong. ch., for do., 3; Runnells, Y.
P. S. C. E., for do., 1.75; Strawberry
Point, Y. P. S. C. E., for do., 8.25.
MINNESOTA.—St. Anthony Park, Y. P. S.
C. E., for White Fund, 7.68; Worthing-
ton, Y. P. S. C. E., for do., 2.50.
KANSAS.—McPherson, Y. P. S. C. E., for
Bates Fund, 2.50; Onaga, Y. P. S. C. E.,
for do., 7.50.
NEBRASKA.—Albion, Y. P. S. C. E., for
Bates Fund, 2.58; Chadron, Y. P. S. C. E.,
for do., 2; Howells, Y. P. S. C. E., for
do., 5; Wahoo, Y. P. S. C. E., for do., 2.
COLORADO.—Buena Vista, Y. P. S. C. E.,
for Albrecht Fund, 5; Telluride, Y. P. S.
C. E., for do., 10.
NORTH DAKOTA.—Hankinson, Y. P. S.
C. E., for Albrecht Fund,
ILLINOIS.—Auburn Park, Y. P. S. C. E.
of Union ch., for Larkin Fund, 4.75;
Buda, Y. P. S. C. E., for do., 30; Elgin,
Y. P. S. C. E. of 1st Cong. ch., for do.,
15; Y. P. S. C. E. of Prospect-st. ch., for
do., 3; Evanston, Y. P. S. C. E. of 1st
Cong. ch., for do., 25; Forrest, Y. P. S.
C. E., for do., 10; Mendon, Y. P. S. C. E.,
for do., 10; Rockefeller, Y. P. S. C. E.,
for do., 2.50; Sycamore, Y. P. S. C. E.,
for do., 5,
23 80
10 18
10 00
11 58
15 00
10 00
95 25
208 31

MICRONESIAN NAVY.

MAINE.—Alfred, Cong. Sab. sch. for M.
Star, 10; Cornish, Cong. Sab. sch., 10;
Ellsworth, Cong. Sab. sch., 12.
NEW HAMPSHIRE.—Lyme, Cong. Sab. sch.,
7.04; Merrimack, Sab. sch. of 1st ch., 10.
VERMONT.—Cornwall, 1st Cong. Sab. sch.,
9; East Hardwich, Cong. Sab. sch., 10;
New Haven, Cong. Sab. sch., 10; North-
field, Cong. Sab. sch., 5; Thetford, Cong.
Sab. sch., 1.
MASSACHUSETTS.—Auburndale, Cong. Sab.
sch., 20; Hatfield, Cong. Sab. sch., 5;
Hyde Park, Sab. sch. of 1st ch., 10;
Lowell, Highland Cong. Sab. sch., 10;
Methuen, Sab. sch. of 1st ch., 5.07; New-
ton Highlands, Cong. Sab. sch., 48.41;
Northampton, Sab. sch. Edwards ch.,
12.16; Oxford, Y. P. S. C. E., 5; Tewks-
bury, Cong. Sab. sch., 5.
CONNECTICUT.—Bloomfield, Cong. Sab.
sch., 9.50; Bridgeport, Park-st. Cong.
Sab. sch., 10; Danbury, Prim. Dept., 1st
Cong. Sab. sch., 5; Farmington, 1st Cong.
Sab. sch., for expenses Morning Star, 10;
New London, Sab. sch. of 2d ch., for
Morning Star, 25.
NEW YORK.—Grand Island, Cong. Sab. sch.,
6.70; Randolph, Cong. Sab. sch., 4.
INDIANA.—Hoosier, Cong. Sab. sch.,
OHIO.—Alexis, Cong. Sab. sch., 5; Gomer,
Welsh Cong. Sab. sch., 50.
ILLINOIS.—Chicago, North Cong. Sab. sch.,
11; Central Park Cong. Sab. sch., 6;
South Chicago, Y. P. S. C. E., 10.
MICHIGAN.—Northport, Cong. Sab. sch.,
WISCONSIN.—Clinton, Cong. Sab. sch.,
IOWA.—Miles, Cong. Sab. sch.,
CALIFORNIA.—Little Shasta, Cong. Sab.
sch.,
OREGON.—Bethany, Y. P. S. C. E., 6; Gales
Creek, Cong. Sab. sch., 1,
27 00
5 00
3 97
5 00
5 00
7 00
342 40

FOR SUPPORT OF YOUNG MISSIONARIES.

MICHIGAN.—Grand Haven, Y. P. S. C. E.,
for Lee Fund, 5; Moline, Y. P. S. C. E.,
for Lee Fund, 10,
WISCONSIN.—Lancaster, Y. P. S. C. E. for
Olds Fund, 10; Milwaukee, Y. P. S. C. E.
of Pilgrim Cong. ch., for do., 5; South
Milwaukee, Y. P. S. C. E., for do., 2.50,
15 00
17 50

CONTRIBUTIONS FOR THE DEBT.

NEW HAMPSHIRE.—Durham, Rev. W. S.
Beard,
VERMONT.—Burlington, College-st. Cong.
ch., M. C. Buckham, 25; Ludlow, Alfred
V. Bliss, 5,
MASSACHUSETTS.—Boston, William F.
Whitemore, 100; do., Rev. John O.
Harrig (Allston), 10; Dedham, Mrs.
Crehore and Mrs. Cozzens, 4,
CONNECTICUT.—Danbury, 1st ch., 20;
Granby, South Cong. ch., 5; Meriden,
H. M. Scott, 2; New Haven, Miss M.
L. Gates, 3; do., Mrs. S. L. Gilderleeve,
2; Scotland, Rev. Henry B. Mead, 1.
NEW YORK.—Brooklyn, Church of the
Pilgrims, Miss Candace Prentice, de-
ceased, 15; Buffalo, Y. P. S. C. E. of
People's ch., 10; Orient, Rev. J. N.
Taft, 2,
PENNSYLVANIA.—Oxford, Mrs. Edward
Webb, 2; do., Friend, 25,
ILLINOIS.—Chicago, University Cong. ch., H.
IOWA.—Traer, Friend of the Cause,
CHINA.—Jen Ts'un, Rev. J. B. Thompson,
JAPAN.—Sendai, Miss A. H. Bradshaw,
2 00
30 60
114 00
35 00
27 00
27 00
10 00
10 00
5 00
200 00

ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.

MAINE.—Gorham, Cong. Sab. sch., 12;
and Mrs. Caroline Hunt, deceased, 5,
for pupil, care Mrs. J. D. Eaton,
NEW HAMPSHIRE.—Exeter, Nathaniel
Gordon, for Theol. Sem., care Rev.
Chauncy Goodrich, D.D.,
VERMONT.—Burlington, Friends, by J. E.
Goodrich, for work, care Mrs. Chauncy
Goodrich, 10; Wilmington, Y. P. S. C. E.,
for work, care Rev. H. K. Wingate, 5.50,
MASSACHUSETTS.—Andover, Y. P. S. C. E.
of 2d Cong. ch., supplies for Euphrates
College, 25; Andover, Mrs. Hall, for
Ordoo ch., 5; Auburndale, Mrs. George
M. Adams, for work, care Mrs. W. N.
Chambers, 13.85; Boston, Mt. Vernon
Chinese Sab. sch., for native helpers, care
Rev. C. R. Hager, 20; do., Extra Cen-
t-a-day Band of 2d ch., Dorchester, for
pupil, care Dr. F. C. Wellman, 10; do.,
Hope chapel, for Lincoln Hall, Fochow,

14; do., Carrie Murdock, for do., 10; do., cash, for Building Fund, Taiku, 1.50; do., sale of bookmarks, for do., 1.25; Cambridge, 1st Cong. ch., Margaret Shepard Soc., for use of Rev. L. P. Peet, 2.03; Chelsea, Jun. C. E. S. and Pilgrim Band, Central ch., for Scripture text cards for Bulgarian children, 10; Dalton, Mary Crane, for Lincoln Hall, Fochow, 100; Co., W. M. Crane, for do., 50; do., Mrs. J. B. Crane, for do., 30; Holyoke, 2d Cong. ch., toward support Mrs. W. E. Hitchcock, 150; do., J. S. Webber, for Lincoln Hall, Fochow, 20; Lincoln, Y. P. S. C. E., for work, care Rev. Edward Fairbank, 30; Northampton, Y. P. S. C. E., for rooms, Lincoln Hall, Fochow, 50; do., John Hammond, for do., 5; Southbridge, Friend, for work, care Rev. L. P. Peet, 100; Wakefield, Opportunity Circle, for houses at Taiku, 3; Walpole, Mrs. John Way, for Lincoln Hall, Fochow, 10; do., Mr. and Mrs. John Way, for Rev. L. P. Peet Memorial Room, Lincoln Hall, 50; Wareick, Children's Soc., for buildings at Taiku, 85c; West Springfield, 1st Cong. ch., for work, care Rev. R. A. Hume, 7.75; Worcester, Hope ch., for work, care Rev. D. Goddard, 25.

CONNECTICUT. — Bridgeport, Park-st. ch., Fullerton Memorial Circle, for work, care Mrs. M. E. Logan, 34; Farmington, 1st Cong. Sab. sch., for pupil, Yozgat, 30; Hartford, Windsor-ave. ch., Mission Circle, for pupil, care Rev. E. Fairbank, 10; New Haven, Miss Pardee, for Lincoln Hall, Fochow, 15; Newton, Y. M. M. C., for do., 10; do., Friend, for Dorothy Belden Room, Lincoln Hall, Fochow, 50; do., Miss Belden's Sab. sch. class, for native preacher, care Rev. R. Winsor, 40; Oakdale, Rev. G. H. Morse, for use of Rev. R. Winsor, 5; South Norwalk, Y. P. S. C. E., for Lincoln Hall, Fochow, 30; Suffield, W. B. M. Aux., for do., 5.27; Torrington, John Brooks, for do., 25; Waterbury, Katharine Peck, for do., 25; Westfield, Y. P. S. C. E., for work, care Rev. R. A. Hume, 7.17; West Haven, Ladies' Aux., for Beardsley Room, Lincoln Hall, Fochow, 11.10; do., Cong. Sab. sch., for do., 25; do., Mrs. Mortimer Treat, for do., 5; do., Mary Graham, for do., 2; do., Oswald Graham, for do., 5; do., William P. Andrews, for do., 1; do., James Mills, for do., 1; do., Friends, for do., 33.90; do., a Sab. sch. class, for Atwater Room, Lincoln Hall, Fochow, 50; and toward Alice Candee Room, do., 30; do., William Moulthrop, for work, care Rev. L. P. Peet, 10; do., Friends, for Mary E. Peet Room, care of Rev. L. P. Peet, 50; do., Friends, for Mary E. Graham Room, care Rev. L. P. Peet, 50.

NEW YORK. — Buffalo, Edwin C. Wilson and Jessie A. Rankin, for native helper, Paoting-fu, 5; New York, Y.P.S.C.E. of North Cong. ch., for native pastor, care of Rev. J. P. Jones, 40; do., Broadway Tabernacle ch., for Broadway Tabernacle Room, Lincoln Hall, Fochow, 50, and Broadway Tabernacle Chinese Sab. sch., for room in do., 50; do., H. Mc.M. Painter, toward Alice Candee Room in do., 10; do., Mrs. Annette, for Lincoln Hall, Fochow, 1; do., Friend, through the Misses Leitch, for Lend-a-hand Fund, Ceylon, 20; Rochester, Jane L. Bradbury, for use of Mrs. C. C. Tracy, 25; Yonkers, Martha Cristy, for work, care Rev. L. P. Peet, 10.

NEW JERSEY. — Glen Ridge, Cong. ch., Mrs. S. F. Campbell, for Bible reader, Madura, 12.50; Haddonfield, J. D. Lynde, for pupils, care Rev. C. F. Gates, 25, and care Rev. H. Fairbank, 25.

PENNSYLVANIA. — Lansford, Woman's Mis. Soc., for use of Rev. M. Williams.

MARYLAND. — Baltimore, Bernard C. Steiner, for catechists, care Rev. R. Winsor,

734 23

DISTRICT OF COLUMBIA. — Washington, Y. P. S. C. E. of 1st Cong. ch., for use of Rev. L. P. Peet, 10; do., Mrs. E. M. Seymour, for native helper, care Rev. C. S. Vaughan, 40; do., Friends for Lincoln Hall, Fochow, 10.25; do., Mrs. Wilkins, for do., 5; do., Mrs. Clark, for do., 1.

75 25

GEORGIA. — Macon, Y.P.S.C.E. and teachers of A. M. A. church and school, for work, care Miss F. E. Burrage.

6 05

TENNESSEE. — Nashville, Friends, by F. A. Chase, for apparatus, care Miss M. L. Matthews.

15 00

MISSOURI. — Kansas City, 1st Cong. ch., toward medical outfit, Dr. C. D. Usher, 100; La Belle, H. B. Yacoubi, for Bible and school work at Albistan, 29; Springfield, Friends, through Rev. John Fred Graf, for use of Miss J. L. Graf, 5.

125 00

OHIO. — Cincinnati, Walnut Hills, Cong. ch., for pupils, care Miss B. B. Noyes, 15; Oberlin, 2d Cong. ch., for Anatolia College, 74.88; do., Student Volunteers, for house for Rev. G. L. Williams, 230; do., Friends, for missionaries' homes in Shansi, 161; Toledo, Washington-st. Cong. Sab. sch., for pupil, Ahmednagar, 25; Youngstown, Elm-st. Cong. ch., Rev. and Mrs. J. B. Davies, for work, Fochow, 10.

515 88

ILLINOIS. — Chicago, Emma Storms, 16; Evanston, Friend, for work, care Rev. S. C. Bartlett, Jr., 2; Polo, Int. Presb. Sab. sch., for work, care Rev. C. F. Gates, 25.

43 00

MICHIGAN. — Ann Arbor, W. H. Rippey, for building work at Ing-kok.

40 00

MINNESOTA. — Dodge Centre, children of Rev. H. A. Cotton for industrial work in Africa, 15; Minneapolis, W. H. Norris, for work, care Rev. H. C. Hazen, 7.50.

22 50

NEBRASKA. — Franklin, Y. M. and Y. W. C. A. Franklin Academy, for school, care Rev. R. Winsor.

20 00

CALIFORNIA. — Stockton, Rev. John C. Holbrook, D.D., for work, care Rev. Charles Hartwell.

10 00

From the CANADA CONGREGATIONAL FOREIGN MISSIONARY SOCIETY.

Rev. William T. Gunn, Montreal,
Treasurer.

For boys, care Rev. W. T. Currie,	82 00
For use of Rev. W. T. Currie,	40 00
For use of Mrs. W. T. Currie,	10 00 — 132 00

MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS.

Miss Sarah Louise Day, Boston,
Treasurer.

For scholarship, care Mrs. E. S. Hume, 35 00
For use of Mrs. D. S. Herrick, 15 00 — 50 00

From WOMAN'S BOARD OF MISSIONS FOR THE
PACIFIC.

Miss Bessie B. Merriam, Oakland, California,
Treasurer.

For native evangelist, care Rev. J. C. Dorward,	15 00
For use of Rev. F. M. Price,	15 00
For printing, care Miss M. F. Denton, 35 00 — 65 00	
	2,845 35

211 00	Donations received in May,	34,439 55
	Legacies received in May,	14,012 32
		48,451 87

Total from September 1, 1897, to May
31, 1898: Donations, \$327,563.52;
Legacies, \$127,750.18 = \$455,313.70.

80 00

For Young People.

SOME OF THE CAROLINE ISLANDS IN 1897.

On the 10th of September, 1897, the *Morning Star* made her annual appearance at the Ruk lagoon in Micronesia. A loud and long "Sail ho!" from all over Kutua on the island of Toloas, which is now the mission center for Ruk, announced her arrival and she quickly dropped anchor near the new mission station, called Kinamue. Mr. Price and his son-in-law, Captain Foster of our little schooner the *R. W. Logan*, Mrs. Price, Mrs. Foster, Mrs.

Logan, and Miss Foss were the missionaries who went to the shore to receive that white-winged messenger of unknown joy or sorrow, and to welcome, as they hoped, some new helper for their widening work. Can we imagine the surprise and delight with which Mrs. Logan saw her only daughter step ashore? Her coming was entirely unexpected. At the last moment, the teacher who was to have gone to Mrs. Logan's assistance in the Girls' Training



MRS. MARY E. LOGAN AND MISS BEULAH LOGAN.

School had been obliged to give it up. Miss Beulah Logan, whose school days were about ending, could not endure that her mother should be left unassisted, for Miss Foss was to return home by the *Star*, and she resolved to go to her relief. Late advices say that Miss Logan, besides the teaching in the Boarding School, has a class of over thirty little ones who come to her daily for an hour and a half, and an infant Sunday school of forty children. Having spent her childhood at Ruk the language quickly came back to her, and she had her place at once in the hearts of the natives, particularly the girls.

When the *Star* left Ruk Mr. Price went with it for a tour among the Mortlock Islands, and the *Robert W. Logan* went to Ponape to bring him back after the Mortlock tour was finished. We can give here only what Mr. Price writes in his journal about three of the islands which he visited—Ponape, Mokil, and Ngatic. Ponape is the large island from which our missionaries were expelled by the Spaniards in 1890. His account was written, of course, before there was any apprehension of war between the

United States and Spain, and the prayer which Mr. Price offered for the opening of the island to missionaries may be answered much sooner than was anticipated. He says:—

"We arrived at Ponape on Wednesday, October 6, having encountered headwinds all the way. Ponape is interesting not only because it is the seat of the Spanish government and is the largest island in the eastern Caroline group, but because of the pathetic history of the church here. We were not privileged to visit the old stations, but some of the teachers and Christians came to us, and we learned from them that there is a strong reaction against the Roman Catholics, arising from a clearer understanding of their methods. This hostility is probably against the Spanish authority rather than against the Catholic Church. Perhaps a lingering love for those who first brought to them the Word of Life may have something to do with it. The fact remains that Christianity has a hold upon the people. Its teachings, promises, warnings, have undoubtedly mitigated the cruelties of heathenism, checked their petty wars, and restrained them from acts of violence and lust; and there are a chosen few who are endeavoring to overcome the world, and to live soberly and righteously in the midst of a wicked and perverse people. They have the weaknesses of all the Micronesian people, and the added vice of intemperance. The latter is most destructive, and the center of its devastating work is the Spanish colony and Captain Narrhun's saloon. I rebuked the latter for his wicked work and set before him the awful doom of his sinful course; and while he said he wanted to get out of his nefarious business, he loved the wages of unrighteousness and clung to his old ways. He is a wreck of a man—an object lesson of the devil's work in a person of many good qualities.

"The most prosperous religious work is at Mants, a small island in the lagoon near the colony. They have there a large house of worship, covered with corrugated iron, in which a large congregation hears the Word of Life from William, their teacher. This teacher is a good man, doing a grand work, and the Spanish have failed to entice him away from the Master's service. He will probably be ordained this coming year. We should pray most earnestly that God will soon open the way for a missionary to reside among them; but let no one imagine that he can slip into Ponape. The priests have no thought of allowing a missionary to reside there, and the priests rule.

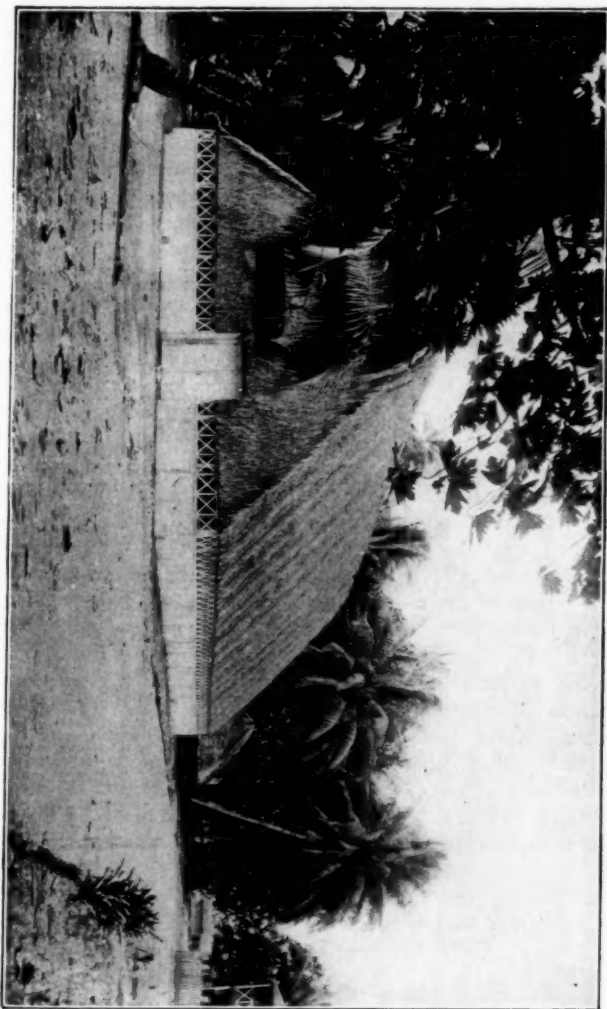
"In a letter just received from Henry Nanapei, a Christian chief on Ponape, he writes: 'I am sorry to say that those Spanish priests are getting their backs up, and there is every probability of their trying to make trouble. The governor, too, seems to side with them in everything they say and do. It seems very singular that we cannot be permitted to carry on our Christian work without being harassed by those Catholic priests. However, we are determined not to be enticed or intimidated by anything they can do or say. We beg you to pray for us, that we may be saved from the arbitrary and despotic power of our enemies.' Let Christians remember this request for Ponape. We had a pleasant visit with the governor, who seems, in some respects, a more than ordinary man."

After this visit at Ponape the *Morning Star* left on its return to Kusaie,

and on Tuesday, October 12, Mr. Price went in the *Robert W. Logan* to some neighboring islands. Of Mokil he says:—

“This little island, ninety miles east of Ponape, has a population of 175,

A CHURCH BUILT BY NATIVES OF MICRONESIA.



is beginning to put on an appearance of civilization, has many wooden houses, a good church building, which is the center of the religious, social, and political life of the island. Our visit was a very pleasant one, and our hearts were glad to see what a hold Christianity has on this little community.”

Pingelap and Ngatic were next visited, but we have room only for the account of the latter island:

"Ngatic is a beautiful little island, fifty miles southwest of Ponape, with a small lagoon, and good anchorage when the wind is fair, but the passage is narrow and can only be made when the wind is favorable. The *Logan* dropped us near the reef and stood off, and we were soon ashore, receiving the greetings of the happy people. The teacher's neat little cottage was swept and garnished, the people had donned their best, the women wearing white for the most part, and dressing their hair in western style, and one and all turned out to do us honor. Many of them can speak English, so they crowded into the teacher's house, sang hymns, and entertained us in right good order. There are about 250 people on the island. They have an abundance of food, export a large amount of copra, and hence are well-to-do. There are many wooden houses. The people are proud of their little island, and no doubt it seems to them to be the 'Paradise of the Pacific.' Bread-fruit, jackfruit, cocoanuts, yam, taro, and bananas are the principal products. Chickens and pigs abound. The church building has walls of plaster and reeds, has seats of foreign style, though home-made, rude but comfortable, and it is large enough for the people. Members were examined, candidates received, the communion administered, and an effort made to encourage the people and tone up their Christian life.

"Noticing a white man in the back part of the house, I prayed for him in my public prayer that he might not pass from this place, where the gospel was preached, into the outer darkness of eternal death. The old man was touched, and after the prayer he asked permission to speak. This was granted, and he said: 'I have been living in these islands forty years. In my youth I lived in the city of New York. I was an Episcopalian; I am a believer in Jesus Christ. I do not drink; I do not use profane language. Two of the girls baptized today are my grand-daughters, and I want to beg the privilege of partaking of the communion with them today, for I desire very much to participate in this celebration before I die.' I asked him a few questions about the manner of his life among the people, and questioned Etkar as to his general character, and finding the answers satisfactory, I gave him the desired permission. He seemed very happy. After the service I met him and exhorted him to live a godly life, telling him that if he did so heaven would be as near Ngatic as New York. But night was coming on, and so, bidding a hasty farewell to the people, we put out to sea to find our ship, which was floating away in a dead calm. Etkar, the teacher here, is a fine-looking young man, and has evidently been doing a good work. He and his young wife may come to Ruk next year. It was a great pleasure to spend a day with this community. The gospel has wrought wonders among them."